

# شرح مختصر الأخصري في العبادات على مذهب الإمام مالك

*Commentary on the Abridgment of al-Akhḍarī*

*According to the School of al-Imām Mālik*

*Translation & Adaption by*

*Aboo Safeeyyah Taalib Alexander*

الطَّهَارَةُ وَمَنْ فَعَلَ ذَلِكَ فَقَدْ عَصَى رَبَّهُ وَمَنْ لَمْ يَجِدْ مَا يَسْتُرُ بِهِ  
غُورَتَهُ صَلَّى عُرْيَانًا وَمَنْ أَخْطَأَ الْقِبْلَةَ أَعَادَ فِي الْوَقْتِ وَكُلُّ إِعَادَةٍ فِي  
الْوَقْتِ فِيهِ فَضِيلَةٌ وَكُلُّ مَا تُعَادُ مِنْهُ الصَّلَاةُ فِي الْوَقْتِ فَلَا تُعَادُ  
مِنْهُ الْعَائِتَةُ وَالنَّافِلَةُ .

فصل : فَرَائِضُ الصَّلَاةِ : رِيَّةُ الصَّلَاةِ الْمُحِشَّةُ ، وَتَكْبِيرُهُ  
الْإِحْرَامُ ، وَالْقِيَامُ لَهَا ، وَالْفَاتِحَةُ وَالْقِيَامُ لَهَا ، وَالرُّكُوعُ ، وَالرَّفْعُ مِنْهُ  
وَالسُّجُودُ عَلَى الْجَنْبَةِ ، وَالرَّفْعُ مِنْهُ ، وَالْإِعْتِدَالُ ، وَالطَّمَأْنِينَةُ ، وَالتَّرْتِيبُ  
بَيْنَ فَرَائِضِهَا ، وَالسَّلَامُ ، وَجُلُوسُهُ الَّذِي يُقَارَنُ .

(وَشَرُطُ) التَّيَمُّنِ مُقَارَنَتُهَا لِتَكْبِيرَةِ الْإِحْرَامِ

(وَمِنْهَا) الْإِقَامَةُ ، وَالسُّورَةُ الَّتِي بَعْدَ الْفَاتِحَةِ ، وَالْقِيَامُ لَهَا ، وَالسُّرُ  
فِيمَا يُسْرُ فِيهِ ، وَالْجَهْرُ فِيمَا يُجْهَرُ فِيهِ ، وَسَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، وَكُلُّ  
تَكْبِيرَةٍ سُنَّةٌ إِلَّا الْأُولَى وَالتَّشَهُدَانِ وَالْجُلُوسُ لهُمَا وَتَقْدِيمُ الْفَاتِحَةِ  
عَلَى السُّورَةِ وَالتَّسْلِيمَةُ الثَّانِيَةُ وَالثَّالِثَةُ لِلْمَأْمُومِ وَالْجَهْرُ بِالتَّسْلِيمَةِ  
الْوَاجِبَةِ ، وَالصَّلَاةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ  
وَالسُّجُودُ عَلَى الْأَنْفِ وَالْكَفَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Most Meriful, the Bestower of Mercy*

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*Commentary On the Introduction of the Risālah of ibn Abi Zayd al-Qayrawānī*

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## TRANSLATION KEY

ا	a		ض	ḍ		Short Vowels	
ب	b		ط	ṭ		ـَ	A
ت	t		ظ	ẓ			
ث	th		ع	'		ـِ	I
ج	j		غ	gh			
ح	ḥ		ف	f		ـُ	U
خ	kh		ق	q			
د	d		ك	k		long vowels	
ذ	dh		ل	l			
ر	r		م	m		آ or اء	ā
ز	z		ن	n			
س	s		ه	h		ي	ī
ش	sh		و	w			
ص	ṣ		ي	y		وُ	ū

## REVERENTIAL SYMBOLS KEY<sup>1</sup>

Arabic statement	Transliteration	Meaning
سُبْحَانَكَ يَا أَعْلَى الْعَرْشِ	<i>Subhānah wa ta'āla</i>	He is exalted above weakness and indignity
عَظِيمٌ	<i>'Azza wa-jal</i>	He is exalted and glorified.
عَظِيمٌ	<i>Jalla Jalāhu</i>	Exalted is His glory
وَسَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ	<i>Ṣallallāhu 'alayhi wa salam</i>	Peace and salutations of Allaah be upon him.
عَلَيْهِ السَّلَامُ	<i>'Alayhiṣ- ṣalātu was-salaam</i>	Peace and salutations be upon him.
عَلَيْهِ السَّلَامُ	<i>'Alayhis-salām</i>	Peace be upon him.
عَلَيْهِمُ السَّلَامُ	<i>'Alayhum-us-salām</i>	Peace be upon them (male).
رَضِيَ اللَّهُ عَنْكَ يَا رَسُولَ اللَّهِ	<i>Raḍiyallāhu 'anhu</i>	May Allah be pleased with him.
رَضِيَ اللَّهُ عَنْكِ يَا رَسُولَ اللَّهِ	<i>Raḍiyallāhu 'anhaa</i>	May Allah be pleased with her.
رَضِيَ اللَّهُ عَنْكُمْ يَا رَسُولَ اللَّهِ	<i>Raḍiyallāhu 'anhumā</i>	May Allah be pleased with them both (male).
رَضِيَ اللَّهُ عَنْهُمْ يَا رَسُولَ اللَّهِ	<i>Raḍiyallāhu 'anhum</i>	May Allah be pleased with them (male).
رَضِيَ اللَّهُ عَنْهُنَّ يَا رَسُولَ اللَّهِ	<i>Raḍiyallāhu 'anhunna</i>	May Allah be pleased with them (female).
رَحِمَ اللَّهُ عَلَيْهِمْ	<i>Rahimullāh</i>	May Allah have mercy upon them (male).
رَحِمَ اللَّهُ عَلَيْكِ	<i>Raḥimāllāh</i>	May Allah have mercy upon her (female).
رَحِمَ اللَّهُ عَلَيْهِمُ	<i>Raḥimullāh.</i>	May Allah have mercy upon them both (male).
رَحِمَ اللَّهُ عَلَيْهُنَّ	<i>Raḥimbunnallāh</i>	May Allah have mercy upon them (female).

1. Adapted from the book, Inheritance Regulations & Exhortations by Dr. Muhammad al-Jibaly

# GOLDEN ADVICE FOR THE SEEKER OF ISLAMIC KNOWLEDGE<sup>1</sup>

Some Etiquette of the Seeker's Inner Self	Remember seeking knowledge is an act of worship.
	Develop the fear of Allaah.
	Be an adherent to the path of the Pious Predecessors ( <i>Salaf-uş-Şāliḥ</i> ).
	Put arrogance and pride behind you.
	Adorn yourself with the splendors of knowledge.
	Avoid the gatherings of vain speech.
	Adorn yourself with gentleness and tolerance.
The Etiquette of the Seeker with his Teacher	Treat your teacher with respect, honor and courtesy.
	Try to take notes as your teacher explains.
	Do not contradict your teacher in a disrespectful manner.
	Listen attentively to your teacher's answers.
	Do not pester your teacher for an answer to your questions.
	Address your teacher in a respectful manner.
	Do not test your teacher's nerve nor patience.
The Etiquette of Companionship	Beware of the bad companion.
	Befriend those who will encourage you to be studious.
	Avoid disputing with your teacher.
	Befriend those who adorn their knowledge with good deeds.
	Beware of the haughty and arrogant student.
	Beware of the student whose knowledge and deeds are not commensurate.
	Be a companion of the one who has a sound creed.
The Etiquette of the Student in Leading a Life of Knowledge	Have high a high aspirations in learning.
	Kindle the desire for seeking knowledge
	Preserving knowledge through writing it.
	Seeking refuge in Allaah when acquiring & seeking knowledge.
	Summaries long compilations.
	Do not hesitate to ask questions.
	Discuss without falling into disputation.
	Revise what you have learnt.
	Learn the essential of each discipline.

1. Adapted from the book, The Etiquettes of the Seeker of Islaamic Knowledge by shaykh Bakar Adullah Aboo Zayd (may Allaah have mercy upon him).



## SOME ETIQUETTES FOR LEARNING

- ❖ ALWAYS have course materials and writing implements with for the duration of the lesson.
- ❖ APPLY what you have learnt to your daily life.
- ❖ CONSTANTLY make notes of the knowledge and information given in each lesson as this will help you to store it in your long-term memory.
- ❖ DEVELOP positive study patterns that help you to retain what you have learnt.
- ❖ FORM study groups with other students to consolidate what you have learnt in lessons.
- ❖ LISTEN to the contributions of others and do not unduly interject while others are talking.
- ❖ MAKE sure your questions are related to the subject matter at hand and try to avoid questions that are off the topic. These types of questions are better left for open question and answer sessions or a more appropriate time.
- ❖ NEVER interrupt your teacher.
- ❖ REMEMBER that you are seeking Islamic knowledge for which there is a great reward in this life and the next.
- ❖ REVISE what you have written and try to commit it to memory.

## INTRODUCTION

Indeed, all praise is due to Allāh, we seek His help and assistance; and forgiveness; we seek refuge in Allāh from the evil within ourselves and the consequences of our evil deeds. Whoever Allāh guides none can misguide him, and whoever Allāh misguides none can guide him aright. I bear witness (and publicly testify) that there is no deity worthy of worship (in truth) except for Allāh, alone without any partners, and I bear witness that Muḥammad (ﷺ) is His servant and His Messenger (ﷺ).

This book represents an English rendition of a study text on the Abridgment of al-Akhḍarī's primer in Islamic law, originally authored by the Department of Ancient Education, Ministry of Islamic Affairs and Endowments, Kingdom of Morocco. This text holds a special place among contemporary Māliki scholars, who consider it a foundational introduction to the intricate realm of Islamic law. Through this translation, readers are granted access to the distilled wisdom of al-Akhḍarī's text, carefully curated by the venerable scholar Abī al-Azharī (may Allah have mercy upon him). This text provides an essential steppingstone for those embarking on a journey to comprehend the intricacies of Islamic jurisprudence, particularly according to the Māliki school of Islamic law and jurisprudence.

We ask Allāh to accept this humble effort and to make it heavy on the scales of good deeds on the Day of Resurrection.

*Taalib Alexander*

*7 Safar 1445 AH/23 August 2023 CE*

## *Lesson 1:*

### *Biography of the venerable scholar ‘Abdur-Raḥmān al-Akḥḍarī and His Book The Abridgment in Islamic Law.*

#### **I. Lesson Objectives:**

1. Know who was the venerable scholar ‘Abdur-Raḥmān al-Akḥḍarī
2. To examine the scholarly contributions and academic standing of the venerable scholar ‘Abdur-Raḥmān al-Akḥḍarī.
3. To explore the distinguishing features of the book “*The Abridgment of al-Akḥḍarī*” as authored by the venerable scholar ‘Abdur-Raḥmān al-Akḥḍarī.

#### **II. Introduction:**

Central to the art of writing is the author's ability to offer readers a glimpse into their life, unfolding a tapestry woven with personal experiences. This not only grants readers access to the intricacies of the author's journey but also provides valuable insights into how these life encounters have molded their perspectives and knowledge. In the realm of transmitted sciences, where the majority of the author's discourse resides, understanding the author becomes paramount. Acceptance of transmitted knowledge hinges on the credibility and trustworthiness of the individual transmitting it.

Renowned scholar Ibn Sirīn (may Allāh have mercy upon him) succinctly captures this essence, emphasising the necessity for transmitted sciences to flow only from the fountains of knowledge and trustworthiness when he said:

“Indeed, this knowledge is the religion, so consider carefully from whom you take your religion from.”<sup>1</sup>

Hence, scholars have asserted:

“Engaging in religious practices or providing religious verdicts based on books whose authors are unknown, and the authenticity of their content is uncertain, is not permissible.”

So, who is the venerable scholar ‘Abdur-Raḥmān al-Akhḍarī? What is the significance of his book, “*The Abridgment of al-Akhḍarī*”?

### III. Focus of the Lesson:

#### 1. Concise Biography of the Author

##### i. Name and Genealogy:

He is Shaykh *Imām* ‘Abdur-Raḥmān ibn Muḥammad al-Ṣaghīr ibn Muḥammad ibn Sayyidī ‘Āmīr al-Akhḍarī al-Mālikī (may Allāh have mercy upon him) was born in Biskra in Algeria in the year 920 AH/1515 CE al-Akhḍarī was named after a tribe of the Arabs, and the Banṭyūsī was named after Banṭyūs from the villages of Biskra, Algeria.

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<sup>1</sup> Collected by Muslim in his introduction to his collection, Narration 25.

ii. Education:

Shaykh al-Akhḍarī (may Allāh have mercy upon him) was a righteous, ascetic, and pious scholar with a firm footing in both reason and tradition. He travelled to seek knowledge in Tunisia, then returned from it to Pontius, then travelled again to Constantine in Algeria and took from its scholars, then returned to his town and settled there and taught in the place that was established by his grandfather, Muhammad bin Amīr, who devoted himself to it and worked in it, teaching and benefiting students.

iii. Death:

Shaykh al-Akhḍarī (may Allāh have mercy upon him) died in the year 983 AH/1575 CE in his hometown of Bantios (Ben Thious) from the villages of Biskra and was buried next to his father.

2. Concise Overview of the Treatise:

i. Introduction to the Treatise:

*The Abridgment of al-Akhḍarī* in Islāmic Jurisprudence is a concise juristic compendium widely circulated, particularly addressing the topic of inadvertence. It is introduced with an educational and ethical prelude, emphasizing the connection of actions to their ultimate purpose rectifying the soul, purifying intentions, and incorporating repentance.

ii. Index of Topics Contained in the Treatise:

1. The Introduction
2. Chapter on Ritual Purification
3. Chapter on Dry Ablution (*Tayammum*)
4. Chapter on Menstruation
5. Chapter on Postpartum Bleeding
6. Chapter on Prayer Times
7. Chapter on the Prerequisite Conditions of Prayer
8. Section on Forgetfulness in the Prayer

iii. The Main Topics of the Treatise:

*The Abridgmen of al-Akhḍarī* comprises of three main topics:

The first topic: Islamic Morals and Etiquettes: This section delves into the subject of ethical conduct, exploring the principles and guidelines governing proper behaviour. It provides insights into the etiquettes and virtues that Muslims are encouraged to uphold in various aspects of their lives.

The second topic: Ritual Purification: The section of the book is dedicated to the theme of ritual purity, addressing the rules and practices related to ritual cleanliness in Islāmic jurisprudence. This section elucidates the

significance of physical and spiritual purification, elucidating the various aspects of ablution, bathing, and other cleanliness-related rituals.

The third topic: The Prayer: The third section of the book centres on the topic of prayer, unravelling the intricacies of Islāmic worship. It elucidates the procedures, conditions, and etiquettes associated with performing the ritual prayers, guiding readers through the essential elements of this fundamental act of worship.

Together, these three books serve as a comprehensive guide, covering essential aspects of Islāmic ethical behaviour, ritual purity, and the practice of prayer in the context of Islāmic jurisprudence.

### 3. The Importance of the Book *the Abridgment of al-Akhḍarī*:

An abridgment, such as al-Akhḍarī's Abridgement in Jurisprudence, holds significant importance for several reasons:

- i. **Accessibility:** *The Abridgment of al-Akhḍarī* distils complex information into a more concise and accessible format, making the content more approachable for a broader audience. This accessibility is particularly valuable for individuals seeking foundational knowledge in jurisprudence.

- ii. Time Efficiency: In a world where time is often a precious commodity, *the Abridgment of al-Akhḍarī* offers a time-efficient way to grasp essential concepts. Readers can gain insights into the core principles of Islāmic law without delving into extensive volumes, making it suitable for both scholars and students.
- iii. Educational Value: The inclusion of an educational and ethical prelude in *the Abridgment of al-Akhḍarī* adds an enriching layer to the content. This not only imparts legal knowledge but also underscores the moral and spiritual dimensions of Islām, contributing to a more holistic educational experience.
- iv. Integration of Practical Wisdom: *The Abridgment of al-Akhḍarī* integrates practical wisdom, providing readers with not only theoretical knowledge but also insights into the real-world application of Islāmic legal principles.
- v. Widespread Dissemination: Due to their concise nature, *the Abridgment of al-Akhḍarī* is a legal primer that has been widely taught by scholars and students of Islāmic knowledge throughout the Muslim world. This wider reach contributes to the dissemination of knowledge and the potential positive impact on individuals' understanding of jurisprudence.

In essence, *the Abridgment of al-Akhḍarī* serves as a valuable tool for learning and reflection, bridging the gap between legal intricacies and ethical considerations in a format that is both manageable and enlightening.



#### IV. Important Vocabulary:

1. Worship (العبادة): A comprehensive term for everything that Allah loves and is pleased with, both in terms of internal beliefs and outward actions. This includes acts of worship such as prayer, charity, fasting, and pilgrimage, as well as sincerity in speech, fulfilling trusts, kindness to parents, maintaining family ties, keeping promises, enjoining good, and forbidding evil.
2. Islāmic Law (فقه): This is a religious science that studies the legal rulings and religious laws that Muslims must adhere to in their daily lives. It examines various issues and regulations related to worship and transactions, seeking to understand and interpret the prophetic traditions and Qur'ānic texts related to these laws. Scholars of jurisprudence focus on elucidating what is permissible and impermissible, establishing a framework for personal, social, economic, judicial, and other behaviour in accordance with Islāmic guidance and legislation.
3. Abridgment (مختصر): This is a presentation of a summary or abstraction of a specific subject, used to convey information concisely and quickly. The purpose of the summary is to focus on the main points and provide a simplified understanding of the content, allowing the reader or listener to comprehend the subject without the need to delve into the complete information.

#### V. Lesson Summary:

This lesson looks at the biography of the venerable scholar ‘Abdur-Raḥmān al-Akhḍarī (may Allāh have mercy upon him) and his noble book “*The Abridgment of al-Akhḍarī*.”

## VI. What is Derived from the Text:

1. What is the specific focus of the venerable scholar al-Akhḍarī's Abridgment in Islāmic Jurisprudence?
2. Why is *The Abridgment of al-Akhḍarī* widely circulated, and what aspect of jurisprudence does it particularly address?

## VIII. Assessment:

1. Who was venerable scholar ‘Abdur-Raḥmān ibn Muḥammad al-Akhḍarī?
2. What is the significance of the Abridgment of venerable scholar al-Akhḍarī, and why is it considered important in the field of Islāmic Jurisprudence?
3. In what ways does the Abridgment of al-Akhḍarī contribute to time efficiency, allowing readers to grasp essential Islāmic legal concepts without extensive exploration of voluminous texts?

## XI. Extension Activity:

Shaykh Aḥmad b. Mubārak al-Murzū’ī said:

“The study begins with the examination of the text of al-Akhḍarī, and it is not hidden that this is a study of the jurisprudence of Imam Mālik. Studying jurisprudence according to the benefits of *Imām* Mālik has significant advantages, including: assisting the servant in correcting their worship. Through seeking knowledge, the servant enters into the charitable acts promised by the Prophet (ﷺ).”

Please read the text and complete the following tasks:

1. Give a short and simple biography of the venerable scholar venerable scholar ‘Abdur-Raḥmān ibn Muḥammad al-Akhḍarī (may Allāh have mercy upon him).
2. What is the starting text for an aspiring student of Islāmic law according to the school of *Imām* Mālik (may Allāh have mercy upon him)?
3. Write a short passage on the scholarly stature and prominence of venerable scholar ‘Abdur-Raḥmān ibn Muḥammad al-Akhḍarī.

#### X. Preparation for the Next Lesson:

Read the upcoming text of the next lesson, and extract from it the following:

1. find the definition of the term ritual purification, linguistically and as a religious term (*Ṭahārah*).
2. What are the categories of water?





## *Lesson 2:*

### *Ritual Purification (Ṭahārah)*

#### *1. Ritual Purification (Ṭahārah) and its Ruling*

##### **I. Lesson Objectives:**

1. To understand the concept of Ritual Purification (*Ṭahārah*) and its rules.
2. To distinguish between different types of water and their respective ruling.
3. To understand the process of purifying oneself from impurities.

##### **II. Introduction:**

Allāh, the Almighty, created water as a blessing for humans to benefit from and use for purification. One of the essential aspects in which water is needed is for acts of worship and devotion to the Creator. So, what is the meaning of ritual purification or *Ṭahārah*, and what is its ruling?

##### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

الطَّهَارَةُ قِسْمَانِ: طَهَارَةُ حَدَثٍ، وَطَهَارَةُ خَبَثٍ، وَلَا يَصِحُّ الْجَمِيعُ إِلَّا بِالْمَاءِ الطَّاهِرِ الْمُطَهَّرِ،  
وَهُوَ الَّذِي لَمْ يَتَغَيَّرْ لَوْنُهُ أَوْ طَعْمُهُ أَوْ رَائِحَتُهُ بِمَا يُفَارِقُهُ غَالِبًا كَالزَّيْتِ وَالسَّمَنِ وَالْدَّسَمِ كُلِّهِ  
وَالْوَدَحِ وَالصَّابُونِ وَالْوَسَخِ وَنَحْوِهِ، وَلَا بَأْسَ بِالتُّرَابِ وَالْحُمَةِ وَالسَّبَخَةِ وَالْأَجَرِّ وَنَحْوِهِ.

Ritual Purification (*Ṭahārah*) has two categories: purification from ritual impurity and purification from physical impurity. The valid means of purification for both categories is pure and purifying water, which has not changed in colour, taste, or smell due to substances that are usually different from it, such as: oil, fat, grease, fleece, soap, dirt and the like, and similar substances and there is problem with: mud, earth and salt.

فَضْلٌ: إِذَا تَعَيَّنَتِ النَّجَاسَةُ غُسِلَ مَحَلُّهَا، فَإِنْ التَّبَسَّثَ غُسِلَ الثَّوْبُ كُلُّهُ، وَمَنْ شَكَّ فِي إِصَابَةِ النَّجَاسَةِ نَضَحَ، وَإِنْ أَصَابَهُ شَيْءٌ شَكَّ فِي نَجَاسَتِهِ فَلَا نَضْحَ عَلَيْهِ، وَمَنْ تَذَكَّرَ النَّجَاسَةَ وَهُوَ فِي الصَّلَاةِ قَطَعَ إِلَّا أَنْ يَخَافَ خُرُوجَ الْوَقْتِ، وَمَنْ صَلَّى بِهَا نَاسِيًا وَتَذَكَّرَ بَعْدَ السَّلَامِ أَغَادَ فِي الْوَقْتِ.

Chapter: When impurity is known to be present in a specific place, then this place must be washed. If the impurity spreads, then the entire garment should be washed. If someone is unsure whether they have come into contact with impurity, they should perform a partial washing (known as ‘*nadaḥ*’). However, if they doubt whether their clothes or body have become impure, they should not perform the partial wash on them. If someone remembers impurity (on their body or clothing) while in the middle of prayer, they should interrupt the prayer unless they fear that the prayer time will end. If someone prays while forgetting about their impurity and remembers after finishing the prayer, they should repeat the prayer within its proper time.

#### IV. Important Vocabulary:

1. Impurity (حَبَثٌ): Impurity is anything that is considered unclean or repugnant
2. Mud (الْحَمَاءُ): Black mud which has a strong odour.

3. Oil (الدَّسَمُ): Fat from meat, such as ghee or tallow, and the like.
4. Wool or fleece (الْوَدْحُ): The wool or fleece from sheep or their urine.
5. Salt (السَّبْحَةُ): Soil or earth that has a high salt content.

## V. Lesson Summary:

This lesson covers the rules of purification as presented in the text. It explains different types of water and how to purify oneself from ritual impurities.

## VI. What is Derived from the Text:

1. Identification of the rules of purification.
2. Extraction the different categories of water.
3. Understanding the process of purifying oneself.

## VII. Focus of the Lesson:

This lesson includes three main topics:

1. Definition, Types and the Ruling of Ritual Purification (*Ṭabārah*):
  - a) Definition of Ritual Purification

Linguistically:	Cleanliness from impurities or filth.
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Religious Definition: It is a legal characteristic that allows a person to perform acts that are prohibited without it, like prayer.

b) Types of Ritual Purification:

- i) Purification from ritual impurities: which includes Minor Ablution (*Wuḍū'*) and Major Ablution (*Ghusl*), and actions that are a substitute them, such as, Dry Ablution (*Tayammum*).
- ii) Ritual Purification from physical impurities: which includes the purification of clothes, body, and place.

c. The Ruling of Ritual Purification:

Ritual purification becomes obligatory for the one who wants to perform acts of worship, such as, the prayer.

Evidence for this is the verses:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾<sup>٦</sup>

O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles.

(Sūrah Mā'idah [5]: 6)

And the statement of the Almighty:



**And your clothing purify!**

(Sūrah al-Mudathir [74]: 4)

2. The Types of Water and their Rulings:

Water is divided into three essential types:

a) Pure and Purifying:

This is pure water which remains in its original and natural state without any change in taste, colour, or smell. This water can be used for both Ritual Purification and everyday purposes. The author, may Allāh have mercy on him, explains the characteristics of this pure water, when he says:

**“The valid means of purification for both categories is pure and purifying water, which has not changed in colour, taste, or smell due to substances that are usually different from it, such as: oil, fat, grease, fleece, soap, dirt and the like.”**

And included in what is considered pure, is water that has undergone some changes, as long as those changes are expected or common. For example, water that has changed due to mixing with black soil or becoming salty. This type of water is also used for both Ritual Purification (*Tahārah*) and everyday purposes. The author, may Allah have mercy on him, explains this: **“and similar substances and there is no problem with: mud, earth and salt.”**

b) Pure but not Purifying:

This is water whose properties has changed due to it coming into contact with a pure substance, like roses or dough, and becomes mixed with it. It is suitable for everyday use but not for Ritual Purification. It is important not to waste it because water is a universal blessing kindly given to use by Allāh.

c) Not Pure nor Purifying:

This refers to water that has changed its properties or any of its qualities due to coming into contact with an impure substance, such as blood or urine. It is considered impure or '*Najis*' and should be discarded because of its impurity. It cannot be used for either ritual purification or everyday purposes.

3. The Method of Purifying Oneself from Ritual Impurity:

Prayer (*Ṣalah*) is not valid in a place, with clothes, or on a body that is Ritually Impure. It is necessary to purify the place, clothes, or body by using pure water while intending to remove the impurity. This physical purification signifies the inner purity required for prayer. The ruling on purification varies based on different situations that may arise:

- i. The obligation of washing the specific area affected by impurity when its location is known.

- ii. The obligation of washing the entire garment or place if the impurity's location is uncertain.
- iii. The obligation of sprinkling water on the garment or place of impurity when there is doubt about its impurity.
- iv. It is not obligatory to wash or sprinkle water if impurity is confirmed to have touched something and there is doubt about its removal.
- v. The obligation of washing the impurity and discontinuing the prayer if one remembers the impurity during the prayer.
- vi. It is recommended to repeat the prayer immediately if one prayed while being affected by impurity and remembered it after finishing the prayer.
- vii. The obligation of repeating the prayer at any time if one started the prayer while being aware of the impurity and capable of removing it.

And in regard to this, the author, may Allah have mercy on him, gives the following guidance:

**“When impurity is known to be present in a specific place, then this place must be washed. If the impurity spreads, then the entire garment should be washed. If someone is unsure whether they have come into contact with impurity, they should perform a partial washing (known as ‘*Naḍah*’). However, if they doubt whether their clothes or body have become impure, they should not perform the partial wash on them. If someone remembers impurity (on their**

body or clothing) while in the middle of prayer, they should interrupt the prayer unless they fear that the prayer time will end. If someone prays while forgetting about their impurity and remembers after finishing the prayer, they should repeat the prayer within its proper time.”

#### VIII. Assessment:

1. Define Ritual Purification (*Ṭahārah*) both linguistically and as a religious term.
2. Differentiate between the types of water and explain the ruling for each one.
3. Specify the methods of purifying the body, clothing, or place from impurity.

#### XI. Extension Activity:

Al-Mardāsī, may Allah have mercy on him, said:

“Know that the essential conditions for Ritual Purification (*Ṭahārah*) are five: Islam; reaching the age of puberty; sanity; the cessation of menstrual and postpartum bleeding; and the arrival of the prayer time.”

Read the passage and extract the essential conditions for Ritual Purification (*Ṭahārah*) that are mentioned in it.

#### X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

- i. Identify the Obligatory (*Farā'id*) and Recommended (*Sunnan*) acts of Minor Ablution (*Wuḍū'*).
- ii. Extract the rulings regarding forgetting an obligatory act of worship and forgetting a recommended act of worship in Minor Ablution (*Wuḍū'*).



## *Lesson 3:*

### *Minor Ablution (Wuḍū') and its Ruling.*

#### **I. Lesson Objectives:**

1. Learn about the steps and rules of Minor Ablution (*Wuḍū'*).
2. Differentiate between the obligatory acts (*Farā'id*) and the recommended acts (*Sunnan*) in performing Minor Ablution (*Wuḍū'*).
3. Understand the virtues and benefits of Minor Ablution (*Wuḍū'*).

#### **II. Introduction:**

Allāh, the Almighty, has made the obligation of prayer (*Ṣalah*) as an act of obedience to Him and a means of purifying the soul from human imperfections, such as, sin and disobedience. He has also mandated upon His servants the Minor Ablution (*Wuḍū'*) as a means of Ritual Purification (*Ṭahārah*) and preparation for the performance of the prayer. The prayer itself is not valid unless the worshiper is in a state of Ritual Purification (*Ṭahārah*), form among it is Minor Ablution (*Wuḍū'*).

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

فَصُلِّ: فَرَأَيْتُ الْوُضُوءَ سَبْعَ: النَّيَّةُ، وَغَسَلَ الْوَجْهَ، وَغَسَلَ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ، وَمَسَحَ  
الرَّأْسَ، وَغَسَلَ الرَّجْلَيْنِ إِلَى الْكَعْبَيْنِ، وَالذَّلْكَ، وَالْفُورَ.

“Chapter: The obligatory acts (*Farā'id*) of Minor Ablution (*Wuḍū'*) are seven (in number): Intention (*Niyyah*), washing the face, washing the hands up to the elbows, wiping the head, washing the feet up to the ankles, the sequence (following the proper order), and continuity (without unnecessary interruptions).”

وَسُنَّه: غَسَلَ الْيَدَيْنِ إِلَى الْكُوعَيْنِ عِنْدَ الشُّرُوعِ، وَالْمُضْمَضَةَ، وَالِاسْتِنْشَاقَ، وَالِاسْتِنْثَارَ،  
وَرَدَّ مَسَحِ الرَّأْسِ وَمَسَحِ الْأُذُنَيْنِ وَتَجْدِيدُ الْمَاءِ لَهُمَا، وَالتَّرْتِيبُ بَيْنَ الْفَرَائِضِ، وَمَنْ نَسِيَ  
فَرَضاً مِنْ أَعْضَائِهِ فَإِنْ تَذَكَّرَهُ بِالْقُرْبِ فَعَلَهُ وَمَا بَعْدَهُ، وَإِنْ طَالَ فَعَلَهُ وَخَدَهُ وَأَعَادَ مَا صَلَّى  
قَبْلَهُ، وَإِنْ تَرَكَ سُنَّةً فَعَلَهَا وَلَا يُعِيدُ الصَّلَاةَ، وَمَنْ نَسِيَ لُحْمَةً غَسَلَهَا وَخَدَهَا بِنِيَّةٍ، وَإِنْ صَلَّى  
قَبْلَ ذَلِكَ أَعَادَ، وَمَنْ تَذَكَّرَ الْمُضْمَضَةَ وَالِاسْتِنْشَاقَ بَعْدَ أَنْ شَرَعَ فِي الْوَجْهِ، فَلَا يَرْجِعُ إِلَيْهَا  
حَتَّى يَتِمَّ وَضُوءُهُ.

“And its recommended acts (*Sunnah*) are: washing the hands up to the elbows when starting the ablution; rinsing the mouth; inhaling water into the nostrils; expelling the inhaled water from the nose; a repeated wipe over the head; wiping over the two ears; renewing the water for these acts; performing the obligatory acts in a specific order and if someone forgets a obligatory act of ablution upon a limb and remembers it soon after performing ablution, they should do it along with what comes after it. But if a considerable time has passed, they should perform it alone and then repeat what they prayed before it. If someone leaves a recommended act, they should still perform it, but they do not have to repeat the prayer. If someone forgets a part of the body and washes it alone with the intention,

and they had already prayed before that, they should repeat the ablution. If someone remembers rinsing the mouth and sniffing water into the nose after washing the face, they should not return to do them until they complete their ablution.”

#### IV. Important Vocabulary:

1. The elbows (الْمَرْفِقَيْنِ): The folding of the elbows; it refers to the joint between the forearm and the upper arm on which one leans.
2. Ankles (الْكَعْبَيْنِ): The folding of the ankles; it refers to the two protruding bones at the joint of the lower leg and the foot.
3. Wrists (الْكُوعَيْنِ): The folding of the elbows; it refers to the two protruding bones at the end of the forearm, beyond the wrists.
4. Spot (الْمُعَّةُ): A spot on the body that water has not been reached during ablution.

#### V. Lesson Summary:

This lesson covers the rules of Minor Ablution (*Wuḍūʾ*) as presented in the text, explains both its obligatory and recommend acts and what to do in particular situations if a specific act is forgotten.

#### VI. What is Derived from the Text:

1. Extracting from the text the rulings related to the act of Minor Ablution (*Wuḍūʾ*).



2. Explaining, from the text the rulings regarding forgetting an obligatory act from the obligatory acts of ablution and a recommended act from its recommended acts.

## VII. Focus of the Lesson:

This lesson includes three main topics:

### 1. Definition and the Ruling of Minor Ablution (*Wuḍū'*):

#### a) Definition of Minor Ablution (*Wuḍū'*):

Linguistically: Translation: Beauty and cleanliness, it is said: 'A face that is radiant and luminous,' meaning it is beautiful and clean.

Religious Definition: Washing specific body parts in a specific manner with intention.

#### b) The Ruling of Minor Ablution (*Wuḍū'*):

Minor Ablution (*Wuḍū'*) is obligatory when intending to perform the prayer or any other act of worship that requires purification from ritual impurity. The evidence for this is the saying of Allāh Almighty:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾<sup>٦</sup>

O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles.

(Sūrah Mā'idah [5]: 6)

Among the wisdoms of Minor Ablution (*Wuḍū'*) is to prepare oneself for one of the most important acts of worship - the prayer - and among its virtues is that it expiates sins.

2. The Obligatory (*Farā'id*) and Recommended (*Sunnah*) acts of Minor Ablution (*Wuḍū'*):

a) The Obligatory Acts (*Farā'id*) of Minor Ablution (*Wuḍū'*):

Minor Ablution (*Wuḍū'*) requires the fulfilment of specific obligatory acts, and its validity relies entirely on the proper execution of these acts. There are seven essential acts that must be performed, and without them, Minor Ablution (*Wuḍū'*) is considered incomplete and invalid:

- i. Intention (*Niyyah*): it is the intention made in the heart to perform the act of Minor Ablution (*Wuḍū'*)
- ii. Washing the face; the boundaries of the face are from ear to ear and from the regular hairline to the end of the chin.
- iii. Washing the hands up to the elbows; the elbows are included in washing the hands.
- iv. Wiping the entire head, including what can be easily reached from the hair, starting from the regular hairline to the end of the forehead.

- v. Washing the feet up to the ankles; the ankles are included in washing the feet.
- vi. Massaging (*ad-Dalk*): it is to pass the hand over the limb with slight pressure.
- vii. Continuity (*al-Fawur*): it refers to performing Minor Ablution (*Wuḍū'*) without any unnecessary breaks in a continuous manner.

For this, the author, may Allāh have mercy upon him, states:

“The obligatory acts (*Farā'id*) of Minor Ablution (*Wuḍū'*) are seven (in number): Intention (*Niyyah*), washing the face, washing the hands up to the elbows, wiping the head, washing the feet up to the ankles.”

- b) The Recommended Acts (*Sunnah*) of Minor Ablution (*Wuḍū'*):

Minor Ablution (*Wuḍū'*) also includes recommended (*Sunnah*) acts that enhance its completeness, totalling eight in number:

- i. Washing the hands up to the elbows is an important step before putting them into the water when one performs Minor Ablution (*Wuḍū'*).
- ii. The placing of water into the mouth, swish it around, and then expelling.
- iii. To inhale water into the nose with the breath during ablution.
- iv. Exhaling water from the nose during ablution.

- v. Repeated wiping over the head, meaning, wiping the head from the crown to the front using the same water you used initially, at least once.
- vi. Wiping over both ears, means cleaning both the outer and inner parts using the index fingers.
- vii. Renewing water for wiping the ears, meaning, that sometimes the water may run out after wiping the head, so you need to get fresh water for wiping the ears.
- viii. Order of performing the obligatory acts of Minor Ablution (*Wuḍū'*) in order, meaning, starting with washing the face, then the hands, followed by wiping the head, and finally washing the feet.

For this, the author, may Allāh have mercy upon him, states:

### 3. The Ruling of Forgetfulness when Performing Minor Ablution (*Wuḍū'*):

The one performing Minor Ablution (*Wuḍū'*) may forget and leave out an act when performing ablution, and for this reason, there are two possible situations:

Firstly: If the person performing Minor Ablution (*Wuḍū'*) forgets to perform an obligatory act or misses a specific part of the limbs, as part of the obligatory acts, and then the worshipper remembers it while still being near (i.e., they haven't moved on to the next act), they should do

that act and complete the sequence of the ablution. However, if they remember it after they have already completed the prayer with the incomplete ablution, they should perform the missed act separately to complete their ablution and then repeat the prayer with the correct and complete ablution.

Secondly: If the person forgets to perform a recommended (*Sunnah*) act during Minor Ablution (*Wuḍū'*) and remembers it, they can perform that act. If there is still time for the prayer, it is recommended (*Nawāfil*) to repeat the prayer with the completed recommended act. However, if the time for that particular prayer has passed, the person should perform the missed recommended act for the next prayer within its designated time. If the person remembers the missed recommended act after starting another obligatory act, they should not return to perform it during the current ablution but instead do it after completing their current ablution for the subsequent prayers.

And in respect to this, the author, may Allāh have mercy upon him, says:

“If someone forgets a part of the body and washes it alone with the intention, and they had already prayed before that, they should repeat the ablution. If someone remembers rinsing the mouth and sniffing water into the nose after

washing the face, they should not return to do them until they complete their ablution.”

### VIII. Assessment:

1. Define ablution Minor Ablution (*Wuḍūʾ*) and its ruling.
2. Differentiate between the obligatory acts (*Farlā'id*) of Minor Ablution (*Wuḍūʾ*), as mentioned in the text, and its recommended acts (*Sunnan*).
3. Extract the obligatory acts of Minor Ablution (*Wuḍūʾ*) from the Qur'ānic verse, related to ablution, mentioned in the text.
3. Explain the rulings for someone who forgets an obligatory act of Minor Ablution (*Wuḍūʾ*).
4. Explain the rulings for someone who forgets a recommended act of Minor Ablution (*Wuḍūʾ*).

### XI. Extension Activity:

Ibn Āshir,<sup>2</sup> may Allah have mercy upon him, said:

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<sup>2</sup> Ibn Āshir (990 AH- 1040 AH = 1582 CE - 1631 CE). He is Abdul-Wahīd bin Aḥmad bin 'Alī bin Āshir bin Muhammad, known as Abu Muḥammad, al-Anṣārī, al-Andalusī, al-Fasī, al-Mālikī. He was a knowledgeable jurist who excelled in the fields of Qur'ānic recitations, grammar, interpretation, principles of jurisprudence, theology, and other Islāmic sciences. He studied under a number of prominent and eminent scholars of his time. (*al-Ilām*, vol. 4, p. 175)

"The one who remembers the obligatory acts of ablution with ease completes them quickly, but it is only the one who is attentive and focused who perfects them.

"If someone prays without performing a recommended act, whoever remembers it should perform it when it comes to mind."

Please read these two verses and compare them with what has been studied in this lesson.

#### X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. Look at the virtues of ab Minor Ablution (*Wuḍū'*).
2. Summarise the issues related to "*Takhlīl*" mentioned in the second paragraph of the text.



## *Lesson 4:*

### *Minor Ablution (Wuḍū') (Completion).*

#### **I. Lesson Objectives:**

1. To know the virtues of Minor Ablution (Wuḍū').
2. To understand the ruling of massaging and rubbing water on the fingers and toes in ablution and Minor Ablution (Wuḍū') and Minor Ablution (Ghusul).
3. To become familiar with the rules and etiquettes of Minor Ablution (Wuḍū').

#### **II. Introduction:**

One of the special characteristics of Islām is its call to striving for excellence in all actions, particularly, those pertaining to worship. This is particularly true for acts of cleanliness and ritual purity, where the believer is instructed to give due care and attention to their perfection. This is evident in the complete and perfect way of performing the act of ablution, ritual washing that takes place before one performs acts of worship.

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:



وَفَضَائِلُهُ: التَّسْمِيَةُ، وَالسَّوَاكُ، وَالزَّائِدُ عَلَى الْغَسَلَةِ الْأُولَى فِي الْوَجْهِ وَالْيَدَيْنِ، وَالْبَدَاءَةُ بِمُقَدِّمِ الرَّأْسِ، وَتَرْتِيبِ السُّنَنِ، وَقَلَّةُ الْمَاءِ عَلَى الْعُضْوِ، وَتَقْدِيمُ الْيُمْنَى عَلَى الْيُسْرَى.

“And the virtuous acts of Minor Ablution (*Wudū*) are: mentioning the name of Allāh; using the tooth-stick or the *Siwāk*; exceeding the first washing of the face and hands, starting with the front of the head, following the recommended practices in order, using a moderate amount of water on the limbs, and giving preference to the right hand side over the left.”

وَيَجِبُ تَخْلِيلُ أَصَابِعِ الْيَدَيْنِ، وَيُسْتَحَبُّ فِي أَصَابِعِ الرِّجْلَيْنِ، وَيَجِبُ تَخْلِيلُ اللَّحْيَةِ الْخَفِيفَةِ فِي الْوُضُوءِ دُونَ الْكَثِيفَةِ، وَيَجِبُ تَخْلِيلُهَا فِي الْغُسْلِ، وَلَوْ كَانَتْ كَثِيفَةً. حَتَّى يُيَمَّ وَضُوءُهُ.

“It is obligatory to pass water between the fingers of both hands, thoroughly, during ablution. It is recommended to pass water between the toes of both feet. Also, it is obligatory to pass water through a thin beard during ablution, but it is not necessary for a thick beard. However, it is still obligatory to pass water through a thick beard during the Major Ablution (*Ghusul*), even if hair is abundant, until he completes his ablution.”

#### IV. Important Vocabulary:

1. The naming (التَّسْمِيَةُ): It's what a person says before commencing Minor Ablution (*Wudū*), it is to say: ‘In the name of Allāh.’
2. The tooth-stick or *Siwāk* (السَّوَاكُ): It is using a special stick made from the Arak tree or similar material to clean the teeth.

3. Rubbing or passing of water (تَخْلِيلٌ): It is when the person rubs or massages with the fingers of the fingers of the other hand or with the fingers through the toes of the feet.
4. Abundant hair (الكثيفة): It refers to thick hair that is intertwined with each other.

## V. Lesson Summary:

This lesson is a completion of the previous lesson, looking at the recommended and virtuous acts of the Minor Ablution (*Wuḍūʾ*).

## VI. What is Derived from the Text:

1. Identify the rules included in the first paragraph of the text. Explain the nature of the rules mentioned in the second paragraph of the text.
2. Identify the rules included in the first paragraph of the text. Explain the nature of the rules mentioned in the second paragraph of the text.

## VII. Focus of the Lesson:

This lesson includes two main topics:

1. Virtuous Acts of Minor Ablution (*Wuḍūʾ*):

Minor Ablution (*Wuḍūʾ*) has recommended acts or virtuous deeds known, in the Arabic language as, '*Mandūbāt*'. These are actions that

Islāmic law suggests but does not strongly emphasise or obligate. Those who perform these recommended acts are rewarded, but there is no punishment for those who omit them. These acts hold a lower status than the recommended or the obligatory acts in terms of importance. Some examples of the recommended acts during ablution include:

1. The naming at the beginning of Minor Ablution (*Wuḍū'*); it is to say: "In the name of Allāh." Its wisdom is seeking help from Allāh, seeking blessings, and invoking the virtue of sincerity.
2. Using the tooth-stick or *Siwāk* before rinsing the mouth; its wisdom is to freshen the mouth for supplication.
3. Starting with the front parts of the body during washing and wiping.
4. Performing the second and third washing in obligatory and recommended (*Sunnah*) acts.
5. Following the sequence of the recommended (*Sunnah*) acts and combining them with the obligatory acts in the order of the verse of ablution.
6. Using water economically, enough for washing the body parts.
7. Giving precedence to the right-hand side, this involves starting with the right side before the left.

And in this, the author says: "And the virtuous acts of Minor Ablution (*Wuḍū'*) are: mentioning the name of Allāh; using

the tooth-stick or the *Siwāk*; exceeding the first washing of the face and hands, starting with the front of the head, following the recommended practices in order, using a moderate amount of water on the limbs, and giving preference to the right hand side over the left.”

2. The ruling of Massaging and Rubbing with Water in Acts of Minor Ablution (*Wuḍūʻ*) and Major Ablution (*Ghusul*):

Among the rules of Minor Ablution (*Wuḍūʻ*) is the requirement of massaging or passing wet fingers through the fingers of both hands and the beard during the performance of Minor Ablution (*Wuḍūʻ*), if the beard is not thick. It is widely believed that massaging and rubbing with water is recommended for the toes of both feet during Minor Ablution (*Wuḍūʻ*), while in Major Ablution (*Ghusul*), it is necessary, just like what is required for a thick beard. This practice emphasizes the importance of taking care of cleanliness and hygiene when performing acts of ritual purity. Thus, the author says: “It is obligatory to pass water between the fingers of both hands, thoroughly, during ablution. It is recommended to pass water between the toes of both feet. Also, it is obligatory to pass water through a thin beard during ablution, but it is not necessary for a thick beard. However, it is still obligatory to pass water through a thick beard during the Major Ablution (*Ghusul*).”

VIII. Assessment:

1. Identify the virtues of Minor Ablution (*Wuḍūʾ*) derived from the lesson.
2. Explain where the excellence of cleanliness and hygiene is manifested in these virtues.
3. Mention the ruling of Minor Ablution (*Wuḍūʾ*) and Major Ablution (*Ghusul*).
4. One of us is keen on cleanliness and tends to use water generously. What do you think about this behaviour?

#### **XI. Extension Activity:**

Āi'shah (may Allah be pleased with her) said:

“The Prophet (ﷺ) used to start everything from the right whenever it was possible in all his affairs; for example: in washing, combing or wearing shoes.”<sup>3</sup>

Read the above *Ḥadīth* and identify the things in which giving preference to the right-hand side is recommended within it.

#### **X. Preparation for the Next Lesson:**

Read the upcoming lesson's text and try to answer the following questions:

1. Define the nullifiers of Minor Ablution (*Wuḍūʾ*) and explain its categories.

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<sup>3</sup> Collected by Bukhārī (no. 426) and Muslim (no. 268).

2. List the things that prevent Minor Ablution (*Wuḍūʾ*) from being valid.



## *Lesson 5:*

### *The Invalidators of Minor Ablution (Wuḍū’).*

#### **I. Lesson Objectives:**

1. To learn about the things that invalidate Minor Ablution (Wuḍū’) and the rulings pertain to them.
2. To distinguish between the different types of things that invalidate Minor Ablution (Wuḍū’).
3. To understand what is prohibited regarding the things that invalidate 4. Minor Ablution (Wuḍū’) and their consequences.

#### **II. Introduction:**

Minor Ablution (Wuḍū’) is a state of purity, and purity is a state of completeness and beauty, both outwardly and inwardly. It makes one fit for performing the prayer and other acts of worship. By performing Minor Ablution (Wuḍū’), a person can attain closeness to Allāh and seek His pleasure. Sometimes, certain situations can occur that invalidate a person's ablution, which reduces this state of completeness and beauty.

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

فَصْلٌ: نَوَاقِصُ الْوُضُوءِ أَحْدَاثٌ وَأَسْبَابٌ: فَلْأَحْدَاثُ: الْبَوْلُ وَالْعَائِطُ وَالرَّيْحُ وَالْمَذْيُ وَالْوَدْيُ، وَالْأَسْبَابُ: النَّوْمُ الثَّقِيلُ وَالْإِغْمَاءُ وَالسُّكْرُ وَالْجُنُونُ وَالْقُبْلَةُ، وَلَمَسُ الْمَرْأَةِ إِنْ قَصَدَ اللَّذَّةَ أَوْ وَجَدَهَا، وَمَسُّ الذَّكَرِ بِبَاطِنِ الْكَفِّ أَوْ بِبَاطِنِ الْأَصَابِعِ، وَمَنْ شَكَّ فِي حَدَثٍ وَجَبَ عَلَيْهِ الْوُضُوءُ إِلَّا أَنْ يَكُونَ مُوسَّوسًا فَلَا شَيْءَ عَلَيْهِ، وَيَجِبُ عَلَيْهِ غَسْلُ الذَّكَرِ كُلِّهِ مِنْ الْمَذْيِ، وَلَا يَغْسِلُ الْأُنْثَيْنِ، وَالْمَذْيُ هُوَ الْمَاءُ الْخَارِجُ عِنْدَ الشَّهْوَةِ الصُّغْرَى بِتَفَكُّرٍ أَوْ نَظَرٍ أَوْ غَيْرِهِ.

“Chapter: Invalidators of Minor Ablution (*Wudū*) are of two essential types: Actions (*ahdāth*) and reasons (*Asbāb*). So, Actions (*ahdāth*) includes: urination; defecation; the passing of wind; pre-seminal fluid; and the emission of prostatic fluid. Reasons (*Asbāb*) include: falling into deep sleep; fainting; intoxication; insanity; kissing; touching a woman with a desire for pleasure or finding pleasure in it; touch one’s genitals with the palm of the hand or the inside of the fingers. Furthermore, if someone is unsure whether they committed an Action (*ahdāth*) that invalidates Minor Ablution (*Wudū*), they must perform ablution again, except if they suffer from intrusive thoughts, in which case, they do not have to do anything. If a man experiences pre-seminal fluid emission, he needs to wash the entire penis, but females do not need to wash anything. Pre-seminal fluid is the fluid that comes out when a person experiences arousal due to thoughts, looking at something, or other such reasons.”

فَصْلٌ: لَا يَحِلُّ لِغَيْرِ الْمُتَوَضَّعِ صَلَاةٌ وَلَا طَوَافٌ وَلَا مَسُّ نُسْخَةِ الْقُرْآنِ الْعَظِيمِ وَلَا جَلْدُهَا، لَا بِيَدِهِ وَلَا بِعُودٍ وَنَحْوِهِ إِلَّا الْجُزْءَ مِنْهَا الْمُتَعَلِّمُ فِيهِ، وَلَا مَسُّ لَوْحِ الْقُرْآنِ الْعَظِيمِ عَلَى غَيْرِ الْوُضُوءِ إِلَّا لِمُتَعَلِّمٍ فِيهِ أَوْ مُعَلِّمٍ يُصَحِّحُهُ، وَالصَّبِيُّ فِي مَسِّ الْقُرْآنِ كَالْكَبِيرِ، وَالْإِثْمُ عَلَى مَنْ أَوَّلَهُ لَهُ.



“Chapter: It is not permissible for someone who has not perform the Minor Ablution (*Wuḍūʿ*) to pray nor to perform the ritual circumambulation (*Tawāf*) around the Kabah; nor to touch the script of the Noble Qurʾān nor its cover, whether with their bare hands or using an object like a stick, except for the portion that one is learning. Also, one should not touch the tablet upon which the Noble Qurʾān is wrtitten except when they are in a state of Minor Ablution (*Wuḍūʿ*) unless they are a student learning it or a teacher correcting those learning it. In the case of a child, they are treated like an adult regarding the handling of the Qurʾān, and the sin of disrespect applies to both.”

#### IV. Important Vocabulary:

1. Actions (الْأَعْدَاتُ): Things that invalidate ablution on their own.
2. Reasons (الْأَسْبَابُ): Things that cause ablution to be invalidated.
3. Intrusive Thoughts or Satanic whispers (مُؤَسَّوَسَاتٌ): These are the thoughts that make a person doubt and often bothers them.
4. Pre-Seminal Fluid (الْمَذْيُ): A thin, white fluid that is often present after arousal.
5. Prostatic Fluid (الْوَدْيُ): A white, thick fluid that that is sometimes present after urination.

#### V. Lesson Summary:

This lesson takes a general look at the invalidators of Minor Ablution (*Wuḍūʿ*). These are of two essential categories: Actions (*aḥdāth*) and reasons (*Asbāb*).

## VI. What is Derived from the Text:

1. Develop an understanding of Actions (*aḥdāth*) and how they invalidate Minor Ablution (*Wuḍūʿ*).
2. Develop an understanding of Actions (*aḥdāth*) and how they invalidate Minor Ablution (*Wuḍūʿ*).
3. Identify the rules the ruling of touching the Noble Quʾān while in a state of minor ritual impurity.

## VII. Focus of the Lesson:

This lesson includes three main topics:

1. Categories of Invalidators of the Minor Ablution (*Wuḍūʿ*) and their rulings:

The invalidate of ablution, or things that nullify Minor Ablution (*Wuḍūʿ*), are divided into three categories: Actions (*Aḥdāth*), reasons (*Asbāb*), and other than these two:

- i. Actions (*Aḥdāth*)

These include what normally is excreted or comes out of the two orifices, such as: the passing of wind; defecation; urination; pre-seminal fluid), and Prostatic Fluid. All of these

are considered Actions (*Aḥdāth*) that invalidate the Minor Ablution (*Wuḍūʾ*). The author, may Allāh have mercy on him, said: “Invalidators of Minor Ablution (*Wuḍūʾ*) are of two essential types: Actions (*Aḥdāth*) and reasons (*Asbāb*). So, Actions (*Aḥdāth*) includes: urination; defecation; the passing of wind; pre-seminal fluid; and the emission of prostatic fluid.”

ii. Reasons (*Asbāb*):

These include what causes the emergence of a state which requires Minor Ablution (*Wuḍūʾ*), such as:

- a). Loss of consciousness due to deep sleep, intoxication, fainting, or insanity.
- b). Touching the opposite sex with the intention of deriving pleasure or arousal.
- c). Kissing (with the intention of deriving pleasure or arousal), its ruling is similar to touching, the opposite sex with the intention of deriving pleasure or arousal, it invalidates Minor Ablution (*Wuḍūʾ*).
- d). Touching the - male = genitals without a barrier. About this, the author, may Allāh have mercy on him, said: “Reasons (*Asbāb*) include: falling into deep sleep; fainting; intoxication; insanity; kissing; touching a woman with a desire for pleasure or finding pleasure in it; touch one’s genitals with the palm of the hand or the inside of the fingers.”

iii. What is neither a *Action (ʿAḥdāth)* nor a *Reason (ʿAsbāb)* or a

This is two things:

- a) When there is doubt about being in a state of ritual purity after performing ablution, or doubt about being in a state of impurity after being in a state of purity, it is necessary to perform ablution again to ensure certainty in worship.
- b) Apostasy, which means turning away or abandoning Islām after proclaiming to be a Muslim.

What occurs due to illness or doubt does not invalidate one's state of ritual purity, such as someone suffering from incontinence or obsessive thoughts, as these conditions affect them most of the time. About this the author states: “if someone is unsure whether they committed an *Action (ʿaḥdāth)* that invalidates Minor Ablution (*Wuḍūʿ*), they must perform ablution again, except if they suffer from intrusive thoughts, in which case, they do not have to do anything.”

2. What does the state of ritual impurity prevent:

The state of ritual impurity prevents certain actions that are not permissible except in a state of purity. Some of these actions include performing of the prayer, circumambulation (*Tarwāf*) around the Kabah, touching the Noble Qurʾān or a Qurʾānic tablet, and engaging in acts of worship that entail invoking the majesty of Allāh in the heart of the believer.

Anyone who engages in any of these actions and deeds, while in a state of ritual impurity, commits a sin, and the sin is the same for both adults and minors when it comes to touching the Qur'ān. About this the author states: "It is not permissible for someone who has not perform the Minor Ablution (*Wuḍū'*) to pray nor to perform the ritual circumambulation (*Tarwāf*) around the Kabah; nor to touch the script of the Noble Qur'ān nor its cover, whether with their bare hands or using an object like a stick, except for the portion that one is learning. Also, one should not touch the tablet upon which the Noble Qur'ān is written except when they are in a state of Minor Ablution (*Wuḍū'*) unless they are a student learning it or a teacher correcting those learning it. In the case of a child, they are treated like an adult regarding the handling of the Qur'ān, and the sin of disrespect applies to both."

#### VIII. Assessment:

1. Define the invalidators of Minor Ablution (*Wuḍū'*) and clarify their categories.
2. Illustrate each category of the invalidators of Minor Ablution (*Wuḍū'*) with an example.
3. Enumerate what the state of impurity prevents.

#### XI. Extension Activity:

Al-Mardāsī, may Allah have mercy on him, said in regard to the categories of sleep:

“Actions that are lengthy and substantial unanimously invalidate the ablution, and the opposite, which are short and light actions, do not invalidate the ablution according to the commonly accepted opinion. However, when the actions are lengthy but light, it is recommended to perform Minor Ablution (*Wuḍūʾ*) after them. On the other hand, the short and heavy actions invalidate Minor Ablution (*Wuḍūʾ*) according to the widely known opinion.”<sup>4</sup>

Read the text and clarify the categories of sleep and their rulings mentioned within it.

#### X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. Define the obligatory acts of Major Ablution (*Ghusul*).
2. Specify the obligatory acts of Major Ablution (*Ghusul*)
3. Differentiate between the obligatory acts of Major Ablution (*Ghusul*) from the recommended acts (*Sunnah*) of Major Ablution (*Ghusul*).



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<sup>4</sup> *Umdah al-Bāyan*, p. 30.

## *Lesson 6:*

### *the Mandatory Acts of Major Ablution (Ghusul) and its rulings.*

#### **I. Lesson Objectives: Major Ablution (*Ghusul*)**

1. To familiarise oneself with the concept of Major Ablution (*Ghusul*) and the reasons to perform it.
2. To distinguish between the obligatory acts of Major Ablution (*Ghusul*) and its recommended acts (*Sunnah*).
3. To be diligent in applying the rulings of Major Ablution (*Ghusul*).

#### **II. Introduction:**

Allāh Almighty created human beings and naturally instilled in them various feelings and instincts. Some of these instincts are essential for human survival and reproduction, while others serve as inherent inclinations that shape human behaviour and emotions in different circumstances. Sometimes these instincts lead to the believer being in a state of ritual impurity, To mitigate this, He has legisted for the believer to to perform to regain to address this, Allah Almighty prescribed the act of Major Ablution (*Ghusul*) as a means to restore ritual purity and the state of tranquillity that is gained through His worship.

### III. The Text:

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

فَضْلٌ: يَجِبُ الْغُسْلُ مِنْ ثَلَاثَةِ أَشْيَاءَ: الْجَنَابَةِ، وَالْحَيْضِ، وَالنَّفَاسِ؛ فَالْجَنَابَةُ قِسْمَانِ: أَحَدُهُمَا خُرُوجُ الْمَنِيِّ بِلَذَّةٍ مُعْتَادَةٍ فِي نَوْمٍ أَوْ يَقْظَةٍ بِجَمَاعٍ أَوْ غَيْرِهِ، وَالثَّانِي: مَغِيبُ الْحُشْفَةِ فِي الْفَرْجِ.

“Chapter: Major Ablution (*Ghusul*) is obligatory for three things: in the case of ejaculation or sexual defilement; menstruation, and postpartum bleeding. As for Sexual defilement, it is of two types: one is the release of semen with pleasure, which occurs during sleep or while awake due to sexual intercourse or other means, and the second type is the disappearance of the male genital into the female genital.”

وَمَنْ رَأَى فِي مَنَامِهِ كَأَنَّهُ يُجَامِعُ وَلَمْ يَخْرُجْ مِنْهُ مَنِيٌّ فَلَا شَيْءَ عَلَيْهِ، وَمَنْ وَجَدَ فِي ثَوْبِهِ مَنِيًّا يَابِسًا لَا يَذَرِي مَتَى أَصَابَهُ اغْتَسَلَ وَأَعَادَ مَا صَلَّى مِنْ آخِرِ نَوْمَةٍ نَامَهَا فِيهِ. فَضْلٌ: فَرَائِضُ الْغُسْلِ: النَّيَّةُ عِنْدَ الشُّرُوعِ، وَالْفَوْرُ، وَالذَّلْكُ، وَالْعُمُومُ. وَسُنَنُهُ: غَسْلُ الْيَدَيْنِ إِلَى الْكُوعَيْنِ كَالْوُضُوءِ، وَالْمُضْمَضَةُ، وَالِاسْتِنْشَاقُ، وَالِاسْتِنْثَارُ، وَغَسْلُ صِمَاحِ الْأُذُنِ، وَهِيَ الثُّقْبَةُ الدَّاخِلَةُ فِي الرَّأْسِ، وَأَمَّا صَفْحَةُ الْأُذُنِ فَيَجِبُ غَسْلُ ظَاهِرِهَا وَبَاطِنِهَا.

“Whoever sees in their dream as if they are having sexual intercourse, but no semen comes out, then there is nothing upon them (no obligation), and if someone finds dried semen on their garment and does not know when it happened, they should perform Major Ablution (*Ghusul*) and repeat the prayers they performed since their last sleep in that garment. Chapter: Obligatory acts of Major Ablution (*Ghusul*) include: having the intention when starting; pouring water over the entire body; rubbing the body, and ensuring that water reaches every part. The recommended acts (*Sunnah*) of



Major Ablution (*Ghusul*) include: washing the hands up to the elbows, like when performing Minor Ablution (*Wuḍūʾ*), rinsing the mouth, sniffing water into the nose, rinsing the mouth and nostrils, washing the earlobes: and washing both the outside and inside of the visible part of the ear.”

#### IV. Important Vocabulary:

1. Major Ablution (الْغُسْلُ): is a term for bathing, and here it refers to the act of bathing to remove ritual impurity due to sexual Impurity (*Janābah*).
2. Menstruation (الْحَيْضُ): linguistically means “flowing,” and in Islāmic law, it refers to the blood that normally exits from a woman without childbirth or illness due to her monthly menstrual cycle.
3. Postpartum bleeding (النِّفَاسُ): is the discharge of blood from a woman due to childbirth.
4. Glans (الْحَشْفَةُ): This refers to the foremost tip of the male genital.
5. Earlobe: (صَفْحَةُ الْأُذُنِ): refers to the outer and inner parts of the ear.

#### V. Lesson Summary:

This lesson takes a general look at the Major Ablution (*Ghusul*) and what acts or events make it obligatory to perform it.

#### VI. What is Derived from the Text:

1. Extract from the text the obligatory acts of Major Ablution (*Ghusul*)

2. Specify the obligatory acts of Major Ablution (*Ghusul*).
3. Mention the recommended acts (*Sunnah*) of Major Ablution (*Ghusul*).

## VII. Focus of the Lesson:

This lesson includes three main topics:

### 1. Major Ablution (*Ghusul*) and Its Obligatory Acts.

#### i. Definition of Major Ablution (*Ghusul*):

Major Ablution (*Ghusul*) is the act of purifying the entire body with water while rubbing the body parts, with the intention of making oneself permissible for prayer.

#### ii. The Obligatory Acts of Major Ablution (*Ghusul*):

The obligatory acts that require a person to perform Major Ablution (*Ghusul*), and they are known as its reasons, are four:

- a. Ejaculation: whether due to desire while awake, with the customary pleasure, or due to pleasure during sleep, whether in a dream or otherwise. If a person did not see any trace of semen in their clothes but they are unsure, they should perform Major Ablution (*Ghusul*), and repeat any prayers they have performed. If someone sees themselves, performing intercourse, in a dream but does not find semen in their clothes, they do not need to perform Major Ablution (*Ghusul*).

- b. The penetration of the male glans into the female glans whether ejaculation occurs or not.
- c. Menstruation: Major Ablution (*Ghusul*) becomes obligatory after the cessation of menstrual bleeding, and it is not valid to perform Major Ablution (*Ghusul*) before it.
- d. Postnatal bleeding: Major Ablution (*Ghusul*) becomes obligatory after the cessation of postnatal bleeding.

About this the author states: “Major Ablution (*Ghusul*) is obligatory for three things: in the case of ejaculation or sexual Impurity; menstruation, and postpartum bleeding. As for Sexual Impurity, it is of two types: one is the release of semen with pleasure, which occurs during sleep or while awake due to sexual intercourse or other means, and the second type is the disappearance of the male genital into the female genital.”

## 2. The Obligatory Acts of Major Ablution (*Ghusul*):

There are five obligatory acts for Major Ablution (*Ghusul*), and they are:

- i. Intention (*Niyyah*), which is determination, and its place is the heart.
- ii. Continuity, which means performing Major Ablution (*Ghusul*) without any interruptions during the process. It involves ensuring that water reaches all parts of the body.

- iii. Rubbing the entire body while pouring water over it or afterward, using the hand or any other means if the hand cannot be used.
- iv. Ensuring that the water reaches the skin when washing the hair on the head or any other hair body hair, even if it is thick. It is recommended to comb the fingers through the toes during Minor Ablution (*Wuḍū'*), but during Major Ablution (*Ghusul*), it becomes obligatory, just like with a thick beard.

About this the author states: **“Obligatory acts of Major Ablution (*Ghusul*) include: having the intention when starting; pouring water over the entire body; rubbing the body, and ensuring that water reaches every part.”**

3. The Recommended Acts of Major Ablution (*Ghusul*):

There are five recommended (*Sunnah*) acts of Major Ablution (*Ghusul*), and they are:

- i. Washing the hands up to the elbows three times before starting the Major Ablution (*Ghusul*), similar to what is done in Minor Ablution (*Wuḍū'*).
- ii. Placing water into the mouth, swishing it around, and then spitting it out.
- iii. Drawing water into the nostrils while inhaling.
- iv. Expelling water from the nostrils while exhaling.

- v. Wiping the inside and outside of the ear canals, as they are part of the body that should be washed during Major Ablution (*Ghusul*).

And in all of this, the author (may Allāh have mercy on him) states: “The recommended acts (*Sunnah*) of Major Ablution (*Ghusul*) include: washing the hands up to the elbows, like when performing Minor Ablution (*Wuḍūʿ*), rinsing the mouth, sniffing water into the nose, rinsing the mouth and nostrils, washing the earlobes: and washing both the outside and inside of the visible part of the ear.”

#### VIII. Assessment:

1. Extract the obligatory acts of Major Ablution (*Ghusul*), supported by your knowledge.
2. Differentiate the obligatory acts of Major Ablution (*Ghusul*) from its recommended (*Sunnah*) acts.
3. Explain the difference between Minor Ablution (*Wuḍūʿ*) and Major Ablution (*Ghusul*) regarding the acts of combing through the hair and fingers.

#### XI. Extension Activity:

Al-Mardāsī (may Allāh have mercy on him) said, regarding the one who sleeps and experiences a seminal emission:

“If someone wakes up and finds dampness on their garment and is unsure whether it is semen or pre-seminal fluid, they should perform Major Ablution (*Ghusul*) according to the commonly known practice. They should then repeat the prayers starting from the last sleep period during which they wore that garment, and this is a consensus among scholars. Similarly, if they find the dampness to be dry, they should also perform Major Ablution (*Ghusul*) and repeat the prayers from the last sleep period according to the commonly known practice... Likewise, if it becomes evident that it is semen, then they should repeat the prayers from the last sleep period.”<sup>5</sup>

Read the text and clarify the categories of sleep and their rulings mentioned within it.

#### **X. Preparation for the Next Lesson:**

Read the text of the next lesson and take a look at the following:

1. Define the virtues of Major Ablution (*Ghusul*).
2. Summarise the rulings regarding forgetfulness in Major Ablution (*Ghusul*).
3. Clarify the actions that are prohibited for someone in a state of major ritual impurity.

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<sup>5</sup> *Umdah al-Bāyan*, p. 35.

## *Lesson 7:*

### *Requirements and Rulings of Major Ablution (Ghusul).*

#### I. Lesson Objectives:

1. To acquaint oneself with the virtues of Major Ablution (*Ghusul*).
2. To deduce the ruling regarding forgetfulness in Major Ablution (*Ghusul*).
3. To avoid what is prohibited due to major ritual impurity.

#### II. Introduction:

We have learned about the rules of Major Ablution (*Ghusul*), and how it purifies us from impurities and conditions that do not align with the beauty and magnificence of worship. Major Ablution (*Ghusul*), has been prescribed to us with virtues that we can appreciate even more, acknowledging its beauty and perfection.

#### III. The Text:

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

وَفَضَائِلُهُ: التَّسْمِيَةُ وَالْبَدَاءُ بِغَسْلِ النَّجَاسَةِ ثُمَّ الذَّكْرُ، فَيَنْوِي عِنْدَهُ، ثُمَّ أَعْضَاءُ الْوُضُوءِ مَرَّةً  
مَرَّةً، ثُمَّ أَعْلَى جَسَدِهِ، وَتَثْلِيثُ غَسْلِ الرَّأْسِ، وَتَقْدِيمُ شِقِّ جَسَدِهِ الْأَيْمَنِ، وَتَقْلِيلُ الْمَاءِ  
عَلَى الْأَعْضَاءِ.

“And its virtues are: mentioning the Name of Allāh; beginning by washing any impurities from the genitals. The person forms the intention in their heart, then washes the same limbs that are washed in Minor Ablution (*Wuḍūʾ*) one by one. Then, they start with the upper part of their body, perform the three steps of washing the head, and begin with the right side of their body. They use a moderate amount of water when washing the different body parts.”

وَمَنْ نَسِيَ لُحْمَةً أَوْ عُضْوًا مِنْ غُسْلِهِ بَادَرَ إِلَى غُسْلِهِ حِينَ تَذَكُّرِهِ، وَلَوْ بَعْدَ شَهْرٍ، وَأَعَادَ مَا صَلَّى قَبْلَهُ، وَإِنْ أَخْرَهُ بَعْدَ ذِكْرِهِ بَطَلَ غُسْلُهُ، فَإِنْ كَانَ فِي أَعْضَاءِ الْوُضُوءِ وَصَادَفَهُ غُسْلُ الْوُضُوءِ، أَجْزَأُهُ.

“Whoever forgets a spot or to wash a limb should proceed to wash that spot or part when they remember, even if it's after a month, they should also repeat the prayers they performed before remembering it. But if they delay washing the missed spot after remembering it, their Major Ablution (*Ghusul*) will be invalid. However, if the missed spot is part of the Minor Ablution (*Wuḍūʾ*) and they happen to perform Minor Ablution (*Wuḍūʾ*) again, it is considered sufficient.”

فَضْلٌ: لَا يَحِلُّ لِلْجُنُبِ دُخُولُ الْمَسْجِدِ، وَلَا قِرَاءَةُ الْقُرْآنِ، إِلَّا الْآيَةَ وَنَحْوَهَا لِلتَّعَوُّذِ وَنَحْوِهِ. وَلَا يَجُوزُ لِمَنْ لَا يَقْدِرُ عَلَى الْمَاءِ الْبَارِدِ أَنْ يَأْتِيَ زَوْجَتَهُ حَتَّى يُعِدَّ الْأَلَةَ، إِلَّا أَنْ يَحْتَلِمَ، فَلَا شَيْءَ عَلَيْهِ.

“Chapter: Translation: It is not permissible for the person in a state of Major Ritual Impurity (*Junub*) to enter the mosque, nor to recite the Qurʾān, except for the verse and similar phrases for seeking refuge (in Allāh) and the like. If someone is unable to handle cold water, they are not allowed to approach their wife until they prepare the instrument (to assist



with ritual purification), unless they have a seminal emission, in which case, there is no blame on them.”

#### IV. Important Vocabulary:

1. Major Ritual Impurity (الْجُنْبُ): The one who is in a state of ritual impurity due to sexual activity.
2. Seeking refuge (تَعَوُّذٌ): For seeking refuge and protection.
3. Receptacle or Instrument (الْأَلَةُ): The tool or instrument used to heat water.

#### V. Lesson Summary:

This lesson takes a general look at the virtues and meritorious acts related to Major Ablution (*Ghusul*).

#### VI. What is Derived from the Text:

1. Identify the virtues of performing the Major Ablution (*Ghusul*).
2. Extract the rulings regarding forgetfulness in the performance of Major Ablution (*Ghusul*).
3. Extract what prevents one from performing the Major Ritual Impurity, that is, the actions or conditions that invalidate the Major Ablution (*Ghusul*) from the text.

## VII. Focus of the Lesson:

This lesson includes three main topics:

1. The virtues and Merits of Major Ablution (*Ghusul*):

For the Major Ablution (*Ghusul*), like Minor Ablution (*Wuḍūʿ*), there are additional commendable virtues acts that increase the reward of worship. These virtues include:

1. The designation at the beginning, saying “in the Name of Allāh,” which is for the seeking of assistance and blessings of Allāh.
2. To begin, after washing the hands, by removing impurities from the body and private parts, intending to remove Major Ritual Impurity (*Janābah*).
3. Washing of the body parts in similar order to that of Minor Ablution (*Wuḍūʿ*), one after each another.
4. Prioritising the washing of the upper parts of the body before the lower parts, and washing the right side before the left side, while avoiding touching the private parts during this process.
5. Washing the head in three separate portions, using three handfuls of water, is recommended, and exceeding this amount is disliked.
6. Conserving water and using only the amount necessary for washing the body parts in order to avoid extravagance.

About this the author states: “And its virtues are: mentioning the Name of Allāh; beginning by washing any impurities from the genitals. The person forms the intention in their heart, then washes the same limbs that are washed in Minor Ablution (*Wuḍūʾ*) one by one. Then, they start with the upper part of their body, perform the three steps of washing the head, and begin with the right side of their body. They use a moderate amount of water when washing the different body parts.”

2. The Rulings of Forgetfulness in Major Ablution (*Ghusul*):

Certainly, forgetfulness may occur in some aspects of Major Ablution (*Ghusul*), and its ruling is similar to the rulings of forgetfulness in Minor Ablution (*Wuḍūʾ*). However, it is not necessary to repeat everything after the forgotten act, in order to avoid undue hardship. Therefore, if someone forgets to wash a specific body part or area during ablution, they should promptly proceed to wash that part or area as soon as they remember, regardless of whether the prayer time is near or far. They should also repeat the part of Major Ablution (*Ghusul*), that was incomplete due to the forgetfulness. If someone performs the prayer with an incomplete ablution, they should repeat the prayer after performing the proper ablution. Moreover, delaying the ablution after remembering it invalidates Major Ablution (*Ghusul*), due to missing the immediate opportunity. However, any recommended (*Sunnah*) acts of Major Ablution (*Ghusul*), that were forgotten can be

performed in subsequent ablutions for future prayers, as previously mentioned regarding the ritual ablution (wudu').

In this matter, the author (may Allāh have mercy upon him) states: **“Whoever forgets a spot or to wash a limb should proceed to wash that spot or part when they remember, even if it's after a month, they should also repeat the prayers they performed before remembering it. But if they delay washing the missed spot after remembering it, their Major Ablution (*Ghusul*) will be invalid. However, if the missed spot is part of the Minor Ablution (*Wuḍū'*) and they happen to perform Minor Ablution (*Wuḍū'*) again, it is considered sufficient.”**

### 3. The Barriers of Major Ritual Impurity:

These barriers refer to the conditions or states that prevent a person from performing acts of worship, such as the prayer, due to being in a state of ritual impurity, such as menstruation, postpartum bleeding, or sexual impurity.

The Major Ritual Impurity (*Janābah*) prevents everything that the Minor Ritual Impurity (*Ḥadath al-Aṣghar*) prevents and these includes:

Entering the mosque and reciting the Noble Qur'ān:

while in a state of Major Ritual Impurity (*Janābah*) are not allowed. This is based on the narration of 'Alī (may Allāh be pleased with him) who said:

“The Messenger of Allāh (ﷺ) used to recite Qur’ān in all circumstances except when he was in a state of Major Ritual Impurity (*Janābah*).”<sup>6</sup>

And there is an allowance for reciting a few verses of the Noble Qur’ān for healing or seeking protection, like the *Ayāh al-Kursī* or the Verse of the Throne,<sup>7</sup> *al-Ikhlāṣ*,<sup>8</sup> and the *Mu’awwidhatayn* or the Verses of Refuge.<sup>9</sup>

However, a man is prohibited from engaging in sexual relations with his spouse when he is in a state of ritual purity (*Ṭāhir*) but has no access to water or heating equipment and cannot use cold water. This prohibition is to avoid introducing major ritual impurity (*Janābah*) upon both of them while they are in a state of ritual purity.

In this regard to this, the author of the book says: “It is not permissible for the person in a state of Major Ritual Impurity (*Janābah*) to enter the mosque, nor to recite the Qur’ān, except for the verse and similar phrases for seeking refuge (in Allāh) and the like. If someone is unable to handle cold water, they are not allowed to approach their wife until they prepare the instrument (to assist with ritual purification), unless they have a seminal emission, in which case, there is no blame on them.”

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<sup>6</sup> Collected by an-Nasā’ī wī (no. 266) and declared to be *Ḍa’īf* or ‘Weak’ by al-Albānī in *Ḍa’īf Sunan an-Nasā’ī* (no. 266).

<sup>7</sup> Sūrah al-Baqarah (2): 255.

<sup>8</sup> Sūrah al-Ikhlāṣ (112): 1 – 4.

<sup>9</sup> Sūrah al-Falaq (113): 1 – 5, and Sūrah an-Nās (114): 1 – 6.

## VIII. Assessment:

1. Explain the virtues of Major Ablution (*Ghusul*).
2. Clarify the rulings regarding forgetfulness during a Major Ablution (*Ghusul*).
3. What are the common prohibitions between minor ritual impurity (*Ḥadath al-Aṣghar*) and Major Ritual Impurity (*Janābah*)?
4. What are the situations in which a person in a state of major ritual impurity (*Janābah*) is allowed to recite the Noble Qur'ān?

## XI. Extension Activity:

Al-Mardāsī (may Allah have mercy on him) said:

Know! that there are benefits in wetting the hair before pouring water on it; one of them is that the water reaches the scalp easily, and the other is to wet it to avoid harm to the head because the scalp pores are open. If it is not wetted, the water will enter through those pores and cause harm, but if it is wetted, the skin contracts to repel the water.”<sup>10</sup>

Read the text and summarise the benefits of wetting the hair with water during washing.

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<sup>10</sup> *Umdah al-Bāyan*, p. 37.

## X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. Please mention the reasons for performing Dry Ablution (*Tayammum*).
2. Differentiate the obligatory acts (*Farā'id*) of Dry Ablution (*Tayammum*) from its recommended (*Sunnah*) acts.



## *Lesson 8:*

### *Dry Ablution (Tayammum) and its Rulings.*

#### **I. Lesson Objectives: Major Ablution (*Ghusul*)**

1. To learn about Dry Ablution (*Tayammum*), its reasons, and its rulings.
2. To distinguish between the obligatory acts (*Farā'id*) and the recommended (*Sunnah*) acts of Dry Ablution (*Tayammum*).
3. To learn about the virtues and merits of Dry Ablution (*Tayammum*).
4. To develop a sense of the mercy of Allāh and His granting ease on His creation.

#### **II. Introduction:**

It is evident that the soul of a believer finds solace in worship to the extent that it becomes an inseparable part of them, unable to free itself from it. However, certain circumstances may arise where they cannot attain Ritual Purification (*Ṭahārah*) required for that worship. In His mercy, Allāh has provided an alternative, which is Dry Ablution (*Tayammum*), as a substitute for water-based purification. So, what is Dry Ablution (*Tayammum*)? When is it legislated? What are its rulings?

#### **III. The Text:**



*Imām al-Akhḍarī* (may Allāh have mercy upon him) said:

فَصُلِّ فِي التَّيَمُّمِ؛ وَيَتَيَمَّمُ الْمُسَافِرُ فِي غَيْرِ مَعْصِيَةٍ، وَالْمَرِيضُ لِفَرِيضَةٍ أَوْ نَافِلَةٍ، وَيَتَيَمَّمُ  
الْحَاضِرُ الصَّحِيحُ لِلْفَرَائِضِ إِذَا خَافَ خُرُوجَ وَقْتِهَا، وَلَا يَتَيَمَّمُ الْحَاضِرُ الصَّحِيحُ لِنَافِلَةٍ وَلَا  
جُمُعَةٍ وَلَا جَنَازَةٍ إِلَّا إِذَا تَعَيَّنَتْ عَلَيْهِ الْجَنَازَةُ.

“Chapter on Dry Ablution (*Tayammum*): A traveller may perform Dry Ablution (*Tayammum*) without this being considered a sin. A sick person may also perform Dry Ablution (*Tayammum*) for obligatory or supererogatory prayers. A healthy person present at the time of prayer may perform Dry Ablution (*Tayammum*) if they fear missing the prayer's designated time. However, a healthy person should not perform Dry Ablution (*Tayammum*) for supererogatory prayers, Friday prayer, or funeral prayer unless there is a need for it due to attending a funeral prayer.”

وَفَرَائِضُ التَّيَمُّمِ: النِّيَّةُ، وَالصَّعِيدُ الطَّاهِرُ، وَمَسْحُ الْوَجْهِ، وَمَسْحُ الْيَدَيْنِ إِلَى الْكُوعَيْنِ، وَضَرْبَةُ الْأَرْضِ  
الْأُولَى، وَالْفُورُ، وَدُخُولُ الْوَقْتِ، وَاتِّصَالُهُ بِالصَّلَاةِ. وَالصَّعِيدُ هُوَ التُّرَابُ وَالطُّوبُ، وَالْحَجَرُ، وَالتَّلْجُ  
وَالْحَصْحَاضُ وَنَحْوُ ذَلِكَ. وَلَا يَجُوزُ بِالْحَصِّ الْمَطْبُوعِ، وَالْحَصِيرِ وَالْحَشَبِ وَالْحَشِيشِ وَنَحْوِهِ، وَرُخَصَ  
لِلْمَرِيضِ فِي حَائِطِ الْحَجَرِ وَالطُّوبِ، إِنْ لَمْ يَجِدْ مُنَاوِلًا غَيْرَهُ.

“The obligatory acts of Dry Ablution (*Tayammum*) are: commencing with the intention (*Niyyah*), using clean earth (*aṣ-Ṣa'īd*); wiping the face; wiping both hands up to the elbows; firstly striking the ground with both palms; continuity; entering the designated time for prayer; direct connection with the prayer. The clean earth includes soil, clay brick, stone, snow, mud, and similar substances. Using baked plaster, a mat, wood, grass, or the like is not permissible for Dry Ablution (*Tayammum*). An

exception is made for the sick person who can use a wall of stone or brick if no other substitute is available.”

وَسُنَنُهُ: تَجْدِيدُ الصَّعِيدِ لِيَدَيْهِ وَمَسْحُ مَا بَيْنَ الْكُوعَيْنِ وَالْمِرْفَقَيْنِ، وَالتَّرْتِيبُ. وَفَضَائِلُهُ: التَّسْمِيَةُ وَتَقْدِيمُ الْيُمْنَى عَلَى الْيُسْرَى وَتَقْدِيمُ ظَاهِرِ الذَّرَاعِ عَلَى بَاطِنِهِ وَمُقَدِّمَهُ عَلَى مُؤَخَّرِهِ.

“Its recommended (*Sunnah*) acts are: renewing the clean earth for each hand; wiping the area between the elbows and the wrists; and performing the acts of Dry Ablution (*Tayammum*) in the proper sequence. Its virtuous acts include: beginning with the name of Allah; giving precedence to the right hand side over the left; and placing the outer part of the forearm before the inner part; and the front part before the back part.”

#### IV. Important Vocabulary:

1. Necessity or obligatory (تَعَيَّنَتْ): It became necessary or obligatory to do or to perform.
2. Clean Earth (الصَّعِيدُ): The surface of the earth, whether it is soil or other substances.
3. Mud (الْخَضْحَاظُ): Wet clay or mud with water.
4. Plaster (الْجِصُّ): Material used for whitewashing and coating walls.
5. Sick or ill person (مَرِيضٌ): the person who has limited capacity due to ill health.

#### V. Lesson Summary:

This lesson takes a look at the Dry Ablution (*Tayammum*). Its obligatory acts; virtuous and meritorious acts; and recommended (*Sunnah*) acts.

## VI. What is Derived from the Text:

1. Extract from the text the obligatory acts of Dry Ablution (*Tayammum*).
2. Extract the obligatory acts (*Farā'id*) of Dry Ablution (*Tayammum*) from the text.
3. Identify the recommended acts (*Sunnah*) of Dry Ablution (*Tayammum*) and its virtues from the text.

## VII. Focus of the Lesson:

This lesson includes three main topics:

1. Dry Ablution (*Tayammum*) and its reasons:

- i. Definition of Dry Ablution (*Tayammum*).

Linguistically: The Arabic word '*Tayammum*' means: 'intention' or 'purpose.'

Religiously: It refers to wiping the face and hands with pure earth, following specific guidelines and intentions. It is a valid practice established through the Qur'ān, the *Sunnah*, and the consensus of Islāmic scholars.

- ii. The reasons and circumstances in which Dry Ablution (*Tayammum*) may be performed are numerous, and they can be attributed to various factors, including:
  - a) The absence of water or the insufficiency of water for Ritual Purification (*Tahārah*).
  - b) Inability to use water due to illness or similar conditions.
  - c) Fear of missing the prayer in its designated time if water is used, so Dry Ablution (*Tayammum*) is performed to pray at the preferred time.
- iii. It is permissible for anyone who has lost access to water during travel or due to ill health and unable to use water to perform Dry Ablution (*Tayammum*) for obligatory and supererogatory prayers, the 'Id prayers, circumambulation around the Kabah (*Tawāf*), Friday prayer, and the funeral prayer.
- iv. As for the healthy individual who is present and lacks access to water but is capable of performing Dry Ablution (*Tayammum*), they may perform Dry Ablution (*Tayammum*) for obligatory prayers except for the Friday prayer. Instead, they should pray the Noon prayer (*Dhuhur*) as a replacement for it. It is not permissible for them to perform supererogatory prayers with Dry Ablution (*Tayammum*) except if they perform supererogatory prayers after the obligatory prayer. Additionally, they cannot perform the funeral prayer individually unless there is a need for it.

In this regard, the author (may Allāh have mercy upon him) states: “A traveller may perform Dry Ablution (*Tayammum*) without this being considered a sin. A sick person may also perform Dry Ablution (*Tayammum*) for obligatory or supererogatory prayers. A healthy person present at the time of prayer may perform Dry Ablution (*Tayammum*) if they fear missing the prayer's designated time. However, a healthy person should not perform Dry Ablution (*Tayammum*) for supererogatory prayers, Friday prayer, or funeral prayer unless there is a need for it due to attending a funeral prayer.”

2. The Obligatory (*Farā'id*) Acts of Dry Ablution (*Tayammum*):
  - i. The Obligatory (*Farā'id*) Acts of Dry Ablution (*Tayammum*) are eight:
    1. The Intention (*Niyyah*); it means holding that one has the intention of performing Dry Ablution (*Tayammum*). It includes both Minor Impurity (if it nullifies the ablution) and Major Ritual Impurity (if one is in a state of sexual Impurity or *Janābah*). Otherwise, one should repeat Dry Ablution (*Tayammum*).
    2. Striking the ground with one's hands on the clean earth.
    3. Wiping the face, which includes the beard.

4. Wiping the hands up to the elbows, and it is required to separate the fingers during the wiping.
5. Using clean earth: it is not permissible to use manufactured materials like gypsum, plaster or plants.
6. Continuity; it means performing the obligatory acts of Dry Ablution (*Tayammum*) without any interruption or gap.
7. Performing the prayer promptly after performing Dry Ablution (*Tayammum*).
8. Performing Dry Ablution (*Tayammum*) when the time for the prayer one intends to perform with Dry Ablution (*Tayammum*) enters.

In this regard, the author says: “The obligatory acts of Dry Ablution (*Tayammum*) are: commencing with the intention (*Niyyah*), using clean earth (*aṣ-Ṣa’id*); wiping the face; wiping both hands up to the elbows; firstly striking the ground with both palms; continuity; entering the designated time for prayer; direct connection with the prayer.”

3. The Recommended (*Sunnah*) Acts of Dry Ablution (*Tayammum*) and its Virtues:
  - i. The Recommended (*Sunnah*) Acts of Dry Ablution (*Tayammum*) are three:

- a) Renewing the second strike for wiping the hands up to the elbows.
  - b) Wiping the hands from the elbows to the elbows, and the elbows are included in the wiping, just like in Minor Ablution (*Wuḍū'*).
  - c) The order of sequence is to place the face before the hands, so whoever reverses it, he should redo the hands, if he got close (to the face) and did not pray with it.
- ii. The virtues of Dry Ablution (*Tayammum*) are three, and they are:
- a) The saying the designation: In the Name of Allāh.
  - b) Placing the right hand over the left hand.
  - c) Placing the outer part of the forearm and its front on the inside and the back.

And in regard to this the author (may Allāh have mercy) states: "Its recommended (*Sunnah*) acts are: renewing the clean earth for each hand; wiping the area between the elbows and the wrists; and performing the acts of Dry Ablution (*Tayammum*) in the proper sequence. Its virtuous acts include: beginning with the name of Allah; giving precedence to the right hand side over the left; and placing the outer part of the forearm before the inner part; and the front part before the back part."

## XI. Extension Activity:

On the authority of Jābir ibn Abdullah (may Allāh be pleased with him) who said: The Prophet (ﷺ) said:

“The earth has been made for me a place of prayer and purification, so any man from my nation who reaches the time of prayer should perform it.”<sup>11</sup>

Derive from this *Ḥadīth* what indicates the permissibility of performing Dry Ablution (*Tayammum*) using soil.

## X. Preparation for the Next Lesson:

Read the text of the next lesson and look at the following:

1. Enumerate the nullifiers of Dry Ablution (*Tayammum*).
2. Specify what is permissible to do in:
  - i. Dry Ablution (*Tayammum*) for obligatory (*fard*) prayers.
  - ii. Dry Ablution (*Tayammum*) for Supererogatory (*Nafl*) prayers.
  - iii. Dry Ablution (*Tayammum*) for the Evening (*Isha*) prayer.



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<sup>11</sup> Collected by Bukhārī (no. 335).



## *Lesson 9:*

### *Invalidators of Dry Ablution (Tayammum) and what Should be Done in Each Case.*

#### **I. Lesson Objectives:**

1. To familiarise oneself with the invalidators of Dry Ablution (*Tayammum*).
2. To understand what is done with Dry Ablution (*Tayammum*).
3. To be careful to apply the permissibility of Dry Ablution (*Tayammum*) when there is a need for it.

#### **II. Introduction:**

Dry Ablution (*Tayammum*) is a substitute for Minor Ablution (*Wuḍūʾ*) and ritual bath Major Ablution (*Ghusul*). It is important to note that Minor Ablution (*Wuḍūʾ*) and Dry Ablution (*Tayammum*) share some rulings while differing in others. Among the common aspects are the nullifiers, and among the distinguishing aspects is the extent to which acts of worship are performed using Dry Ablution (*Tayammum*). So, what are the nullifiers of Dry Ablution (*Tayammum*), and what are the acts of worship that can be performed with Dry Ablution (*Tayammum*)?

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

وَنَوَاقِضُهُ كَالْوُضُوءِ، وَلَا تُصَلَّى فَرِيضَتَانِ بَتَيَمُّمٍ وَاحِدٍ، وَمَنْ تَيَمَّمَ لِفَرِيضَةٍ جَازَ لَهُ النَّوَافِلُ  
بَعْدَهَا، وَمَسَّ الْمُصْحَفِ، وَالطَّوَّافُ، وَالتَّلَاوَةُ، إِنْ نَوَى ذَلِكَ وَاتَّصَلَتْ بِالصَّلَاةِ وَلَمْ يَخْرُجِ  
الْوَقْتُ، وَجَازَ بَتَيَمُّمِ النَّافِلَةِ كُلِّ مَا ذُكِرَ، إِلَّا الْفَرِيضَةَ، وَمَنْ صَلَّى الْعِشَاءَ بَتَيَمُّمٍ قَامَ لِلشَّفْعِ  
وَالْوُثْرِ بَعْدَهَا مِنْ غَيْرِ تَأْخِيرٍ، وَمَنْ تَيَمَّمَ مِنْ جَنَابَةٍ فَلَا بُدَّ مِنْ نِيَّتِهَا.

“And its invalidators are similar to those of Minor Ablution (*Wuḍū*). It is not permissible to perform two obligatory prayers with a single Dry Ablution (*Tayammum*). If someone performs Dry Ablution (*Tayammum*) for an obligatory prayer, they are allowed to perform supererogatory prayer afterward. They may touch the Qur’ān, perform circumambulation around the Kabah (*Tawāf*), and recite the Qur’ān, if they have the intention for these acts and they are connected to the prayer without leaving the time of the prayer. And it is permissible to perform supererogatory prayer with Dry Ablution (*Tayammum*) for anything that has been mentioned except for obligatory prayer, So, if someone performs the Evening (*Isha*) prayer with Dry Ablution (*Tayammum*), they can also perform the supererogatory Night (*Witr*) Prayer and the Odd-Numbered (*Shaf*) Prayer afterward without any delay. Whoever performs Dry Ablution (*Tayammum*) due to Major Ritual Impurity (*Janābah*), it is necessary to have the intention for purifying Major Ritual Impurity (*Janābah*).”

#### IV. Important Vocabulary:

1. Invalidators (نَوَاقِضُهُ), refers to actions that can nullify or the validity of Dry Ablution (*Tayammum*).

2. Supererogatory (Prayers) Worship (النَّوَافِلُ), these are the prayers or acts of worship that are supererogatory or performed voluntarily in addition to the obligatory acts of worship.
3. Recitation (التَّلَاوَةُ), it refers to the act of reciting the Noble Qur'ān.

#### V. Lesson Summary:

This lesson looks at the invalidators of Dry Ablution (*Tayammum*).

#### VI. What is Derived from the Text:

1. Based on the text, identify from the text the invalidators of Dry Ablution (*Tayammum*).
2. Extract from the text what acts of worshipped can be performed with Dry Ablution (*Tayammum*) and what cannot.

#### VII. Focus of the Lesson:

This lesson includes two main topics:

1. Invalidators of Dry Ablution (*Tayammum*):

Dry Ablution (*Tayammum*) is invalidated by certain things, which are... is nullified by certain things, including:

- i. Anything that invalidates Minor Ablution (*Wuḍū'*) due to actions, reasons, or other factors.

- ii. A long gap between Dry Ablution (*Tayammum*) and the performance of the prayer, leading to the missed opportunity for continuity between them.
- iii. The cessation of a valid excuse for performing Dry Ablution (*Tayammum*), such as the presence of water after its absence or having the ability to use it before starting the prayer, while having enough optional time for an additional unit of prayer after performing Minor Ablution (*Wuḍūʾ*).
- iv. Remembering the availability of water nearby or in one's belongings during the prayer, and there is ample optional time for an additional unit of prayer to be made after performing Minor Ablution (*Wuḍūʾ*).

And in this, the author (may Allāh have mercy on him) states: “**And its invalidators are similar to those of Minor Ablution (*Wuḍūʾ*).**”

## 2. What is Performed with Dry Ablution (*Tayammum*):

Two obligatory prayers cannot be performed with a single Dry Ablution (*Tayammum*), but it is permissible to perform voluntary prayers with the made for an obligatory prayer, such as the Recommended (*Sunnah*) Dry Ablution (*Tayammum*) prayers. Likewise, it is permissible to touch the Qurʾān, perform circumambulation around the Kabah (*Tawāḥḥ*), and reciting the Qurʾān with Dry Ablution (*Tayammum*). if they are connected to the prayer and the prayer's time has not ended. It is permissible to perform all the acts mentioned with Dry Ablution (*Tayammum*) for

supererogatory prayers. It is not permissible to perform obligatory prayers with Dry Ablution (*Tayammum*). However, it is allowed to perform the Odd-Numbered (*Shaf'*) Prayer and the supererogatory Night (*Witr*) Prayers with Dry Ablution (*Tayammum*) for the Evening (*'Isha*) prayer if they are connected to it. If there is a delay, then a new Dry Ablution (*Tayammum*) is necessary for both the Odd-Numbered (*Shaf'*) Prayer and supererogatory Night (*Witr*) Prayers. As for supererogatory prayers, many of them can be performed with a single Dry Ablution (*Tayammum*), and the number of supererogatory prayers that can be performed with a single Dry Ablution (*Tayammum*) is as much as the person wishes to perform. The matter in this regard is flexible and allows for various acts of supererogatory worship with a single Dry Ablution (*Tayammum*). The author (may Allāh have mercy on him) said: "It is not permissible to perform two obligatory prayers with a single Dry Ablution (*Tayammum*). If someone performs Dry Ablution (*Tayammum*) for an obligatory prayer, they are allowed to perform supererogatory prayer afterward. They may touch the Qur'ān, perform circumambulation around the Kabah (*Tawāf*), and recite the Qur'ān, if they have the intention for these acts and they are connected to the prayer without leaving the time of the prayer. And it is permissible to perform supererogatory prayer with Dry Ablution (*Tayammum*) for anything that has been mentioned except for obligatory prayer, So, if someone performs the Evening (*'Isha*) prayer with Dry Ablution (*Tayammum*), they can also perform the supererogatory Night (*Witr*) Prayer and the Odd-Numbered (*Shaf'*) Prayer afterward without any delay. **And what is understood from**

the statement of the author: “Whoever performs Dry Ablution (*Tayammum*) due to Major Ritual Impurity (*Janābah*), it is necessary to have the intention for purifying Major Ritual Impurity (*Janābah*),” is that, whoever does not have the intention (*Niyyah*), should repeat the Dry Ablution (*Tayammum*), and any prayers they have performed with it.

### VIII. Assessment:

1. List the invalidators of Dry Ablution (*Tayammum*) and distinguish the specific invalidator that applies to Dry Ablution (*Tayammum*).
2. Explain what can be performed with a single Dry Ablution (*Tayammum*) in terms of prayers and other acts of worship.

### XI. Extension Activity:

On the authority of Abū Dharr (may Allāh be pleased with him) said: the Messenger of Allāh (ﷺ) said:

“Indeed, pure clean earth is a purifier for the Muslim. Even if he does not find water for ten years. Then if he finds water, then let him use it (for purification) on his skin. For, that is better.”<sup>12</sup>

Extract from the *Ḥadīth*:

- i. Purification of a Muslim when water is unavailable.

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<sup>12</sup> Collected by at-Tirmithī (no. 124) and declared to be ‘*Ṣaḥīḥ*’ or ‘Authentic’ by al-Albānī in *Ṣaḥīḥ Sunan at-Tirmithī* (no. 124).

- ii. An invalidator from the invalidators of Dry Ablution (*Tayammum*).

#### **X. Preparation for the Next Lesson:**

Read the upcoming lesson's text and try to answer the following questions:

1. Mention the conditions of women during menstruation.
2. Specify the minimum and maximum duration of menstruation.
3. List those things that are prohibited during menstruation.



## *Lesson 10:*

### *Rulings Pertaining to Menstruation.*

#### **I. Lesson Objectives:**

1. To understand the concept of menstruation and its rulings.
2. To distinguish between the different conditions of women during menstruation.
3. To comprehend the objective behind the legislation of rulings pertaining to menstruation.

#### **II. Introduction:**

Islām has laid down specific rulings for women during menstruation, which reflect the ease, leniency, and care that Islām offers towards women's situations. Islām acknowledges that women experience changes at these times and provides guidelines to ensure their well-being and comfort. For this, there are specific rulings related to menstruation and ritual purity. Moreover, these rulings also emphasise the importance of maintaining ritual purity and spiritual connection, even when women are temporarily exempt from certain acts of worship. So, what is the concept of menstruation Islām? What are its rulings? And what are the conditions for women during this period?



### III. The Text:

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

فَضْلٌ فِي الْحَيْضِ وَالنِّسَاءِ مُبْتَدَأَةً وَمُعْتَادَةً وَحَامِلٍ، وَأَكْثَرُ الْحَيْضِ لِلْمُبْتَدَأَةِ خَمْسَةَ عَشَرَ  
يَوْمًا، وَلِلْمُعْتَادَةِ عَادَتُهَا، فَإِنْ تَمَادَى بِهَا الدَّمُ زَادَتْ ثَلَاثَةَ أَيَّامٍ مَا لَمْ تُجَاوِزْ خَمْسَةَ عَشَرَ يَوْمًا،  
وَالْحَامِلِ بَعْدَ ثَلَاثَةِ أَشْهُرٍ خَمْسَةَ عَشَرَ يَوْمًا وَنَحْوُهَا، وَبَعْدَ سِتَّةِ أَشْهُرٍ عِشْرُونَ وَنَحْوُهَا، فَإِنْ  
تَقَطَّعَ الدَّمُ لَفَقَتْ أَيَّامُهُ حَتَّى تُكْمَلَ عَادَتُهَا، وَلَا يَحِلُّ لِلْحَائِضِ صَلَاةٌ وَلَا صَوْمٌ وَلَا طَوَافٌ  
وَلَا مَسُّ مُصْحَفٍ وَلَا دُخُولُ مَسْجِدٍ، وَعَلَيْهَا قَضَاءُ الصَّوْمِ دُونَ الصَّلَاةِ، وَقِرَاءَتُهَا جَائِزَةٌ،  
وَلَا يَحِلُّ لِرَجُلٍ أَنْ يَمَسَّهَا وَلَا مَا بَيْنَ سُرَّتَيْهَا وَرُكْبَتَيْهَا حَتَّى تَغْتَسِلَ.

“Chapter on menstruation and women experiencing menstruation for the first time, the menstruating woman with a regular cycle, and the pregnant woman. The maximum duration for women experiencing menstruation for the first time is fifteen days, while for the woman with a regular cycle, it follows her ordinary monthly cycle. If the bleeding continues for more than three days but does not exceed fifteen days, it is considered within the normal range. As for pregnant women, after three months of pregnancy, their menstruation lasts for fifteen days or similar periods. And after six months, it extends to around twenty days. If the bleeding becomes intermittent, she should continue until she completes her customary period. During menstruation, it is not permissible for a woman to perform prayer, fasting, circumambulation around the Kabah (*Tawāf*), touch the Qur’ān, or enter a mosque. These acts of worship are temporarily suspended during the menstrual period. And she is required to make up missed days of fasting without making up missed prayers. Reciting the Qur’ān is permissible for her during menstruation. However, her husband is prohibited from having sexual intercourse with her or touching the area

between her navel and knees until she takes a complete wash after her period ends.”

#### IV. Important Vocabulary:

1. Experiencing Menstruation for the First Time (مُبْتَدَأَةٌ): Refers to the woman who experiences her first menstruation or starts menstruating for the first time. It is the initial occurrence of menstruation in a woman's life.
2. Regularly Experiencing Menstruation (مُعْتَادَةٌ): Refers to the woman who has a regular menstrual cycle. It means that her menstruation occurs in a predictable and consistent pattern, with a specific duration and interval between periods.
3. Cessation of Bleeding (تَقَطُّعُ الدَّمِّ): The stopping of bleeding before its usual completion time and then returned. It refers to a situation where the menstrual bleeding ceases temporarily during the usual menstrual cycle and then resumes.
4. Continuation (لَفَقَتْ): To combine or gather some days of bleeding during the menstrual cycle, one after another, until the woman's customary period is completed.
5. Tastadhiru (تَسْتَظْهِرُ): To add three days to a woman's usual menstrual cycle. It refers to a situation where the woman's period extends beyond its usual duration by an additional three days.

#### V. Lesson Summary:

This lesson looks at the general ruling pertaining to menstruation.

## VI. What is Derived from the Text:

1. Define the concept of menstruation.
2. Extract from the text the different conditions of women during menstruations.
3. Explain what is prohibited by menstruation.

## VII. Focus of the Lesson:

This lesson includes two main topics:

1. The Definition of Menstruation and the Different Conditions of women during it:

### a) Definition of Menstruation

Linguistically: it refers to the act of a woman experiencing menstrual bleeding or discharging blood. She is called menstruating or *Ḥā'id*, in the Arabic language, or is similarly called menstruating woman or '*Ḥā'idah*', in Arabic. when her blood flows

Religious Definition: It refers to the blood that normally comes out from the female genitalia

without pregnancy or any underlying cause.

b) Different Conditions of Women During the Duration of Menstruation:

The jurists unanimously agree that there is no specific minimum duration for menstruation in terms of time. As for the maximum duration, it varies from one menstruating woman to another. The jurists have categorised women based on the most common duration of their menstrual cycles into different types:

- i. Experiencing menstruation for the first time refers to the woman who has not experienced menstruation before, and her menstrual cycle has not yet become established with a regular pattern. The ruling for her is to follow the general practice of women during the duration of menstruation, which is up to fifteen days. After that, she is considered pure (clean) and can perform prayer, fasting, and her husband can have intimate relations with her. The author (may Allāh have mercy on him) states: **“The maximum duration for women experiencing menstruation for the first time is fifteen days.”**
- ii. Regularly Experiencing Periods refers to the woman who has experienced menstruation before, and she has a regular pattern of menstruation. The ruling for her is

to follow the established pattern of her menstrual cycle. If the bleeding continues for more than her usual duration but does not exceed fifteen days, then she should add three days to her regular cycle. However, if her menstrual period reaches fifteen days, she should not add any more days to it. In this regard, the author (may Allāh have mercy on him) said: **“for the woman with a regular cycle, it follows her ordinary monthly cycle. If the bleeding continues for more than three days but does not exceed fifteen days, it is considered within the normal range.”**

- iii. The pregnant woman has two possible situations:
  - a. If a pregnant woman experiences menstrual bleeding after three months of pregnancy and the bleeding continues beyond her usual duration, then she should wait for fifteen days and any additional days close to twenty days. After that, she becomes “*Mustahāḍah*,” which means experiencing irregular bleeding outside of her regular menstrual cycle.
  - b. If the pregnancy reaches six months and the woman experiences menstrual bleeding, then she should wait for twenty days and any additional days close to twenty-five days. After that, she becomes “*Mustahāḍah*,” which means

experiencing irregular bleeding outside of her regular menstrual cycle.

If the menstrual blood stops, then resumes again, she should consider it as being Irregular Bleeding (*Istihāḍah*) and count the number of days until it reaches the maximum days of her usual menstrual cycle. And all of this was indicated by the author, may Allah have mercy on him, with his saying: “As for pregnant women, after three months of pregnancy, their menstruation lasts for fifteen days or similar periods. And after six months, it extends to around twenty days. If the bleeding becomes intermittent, she should continue until she completes her customary period.”

2. What is Prevented by Menstruation:

- i. It is not permissible for a menstruating woman to perform prayers, fast, circumambulate around the Kabah (*Tawāf*), touch the Noble Qur’ān, or enter the mosque. This is because the presence of menstruation acts as a barrier between her and these rituals. The wisdom behind this is to honour the sanctity of worship and elevate its status.
- ii. As for the menstruating woman, she is required to compensate for missed fasting without making up for missed prayers. It is permissible for her to recite the Qur’ān from memory without touching the physical Qur’ān, as her excuse is not within her control. It is prohibited for her husband to have sexual intercourse with her from the area between her navel and

knees until she performs Major Ablution (*Ghusul*), because Allāh has commanded women to avoid intimacy during the period of menstruation and has forbidden approaching them until they are purified and ritually cleansed. Translation: And concerning what menstruation prevents, the author (may Allāh have mercy on him) said: “**During menstruation, it is not permissible for a woman to perform prayer, fasting, circumambulation around the Kabah (*Tawāf*), touch the Qur’ān, or enter a mosque. These acts of worship are temporarily suspended during the menstrual period. And she is required to make compensate for missed days of fasting without making up missed prayers. Reciting the Qur’ān is permissible for her during menstruation. However, her husband is prohibited from having sexual intercourse with her or touching the area between her navel and knees until she takes a complete wash after her period ends.**”

#### VIII. Assessment:

1. Define menstruation both linguistically and religiously.
2. What are the conditions of women during menstruation?
3. Explain what menstruation prohibits.
4. Specify the purpose of preventing menstruating women from performing prayer and fasting.

## XI. Extension Activity:

*Imām* al-Bayhaqī narrated from Āi'shah (may Allāh be pleased with her) who said: Fāṭimah bint Abī Ḥubaysh came to the Messenger of Allāh (ﷺ) and said:

“I am a woman who experiences irregular bleeding, should I leave performing prayer?” He (ﷺ) said: “No, that is only a vein (not menstruation). When your actual menstruation comes, then leave the prayer, and when it ends, perform the Major Ablution (*Ghusul*), and then resume praying.”<sup>13</sup>

Read the *Ḥadīth* and try to distinguish between menstruation and irregular bleeding, recording that in a table.

## X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. Define postpartum bleeding linguistically and religiously.
2. What is the duration of postpartum bleeding?
2. Explain the prohibitions during postpartum bleeding.



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<sup>13</sup> Collected by al-Bayhaqī (no. 1624).



## *Lesson 11:*

### *The Rulings of Postpartum Bleeding.*

#### **I. Lesson Objectives:**

1. I will help you understand the concept of postpartum bleeding and its duration.
2. To recognise the prohibitions during postpartum bleeding.
3. To clarify the purpose of the rulings of postpartum bleeding.

#### **II. Introduction:**

Islāmic lāw is built upon facilitation, and taking into consideration the circumstances of people. Therefore, it considers the situation of women during menstruation and postpartum period. It specifically provides women in their postpartum period with specific rulings concerning prayer, fasting, and other acts of worship, making it easier for them and alleviating any difficulty. So, what is the concept of postpartum bleeding? What is its duration and what are its rulings?

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

فَصَلِّ فِي النَّفَاسِ وَالنَّفَاسِ كَالْحَيْضِ فِي مَنْعِهِ، وَأَكْثَرُهُ سِتُّونَ يَوْمًا، فَإِذَا انْقَطَعَ الدَّمُ قَبْلَهَا  
وَلَوْ فِي يَوْمِ الْوِلَادَةِ، اغْتَسَلْتَ وَصَلَّتَ فَإِذَا عَاوَدَهَا.

“Chapter on postpartum, and postpartum bleeding is similar to menstruation in its restrictions. The majority of its duration is sixty days. So, if the bleeding stops before that, even on the day of childbirth, the woman should perform the Major Ablution (*Ghusul*) and resume her prayers.”

الدَّمُ فَإِنْ كَانَ بَيْنَهُمَا خَمْسَةَ عَشَرَ يَوْمًا فَأَكْثَرُ، كَانَ الثَّانِي حَيْضًا، وَإِلَّا ضُمَّ إِلَى الْأَوَّلِ وَكَانَ  
مِنْ تَمَامِ النَّفَاسِ.

“If the gap between the two bleedings is fifteen days or more, the second bleeding is considered as menstruation. Otherwise, it is added to the first bleeding and considered as part of postpartum bleeding.”

#### IV. Important Vocabulary:

1. The Bleeding Returns (عَاوَدَهَا): This refers to the situation where the postpartum bleeding returns after it had stopped.
2. Added (ضُمَّ): This refers to the act of adding the second bleeding to the first and considering it as part of the postpartum bleeding.

#### V. Lesson Summary:

This lesson looks at the general rulings pertaining to postpartum and post-natal bleeding.

## VI. What is Derived from the Text:

1. Extract the ruling of postpartum bleeding from the text.
2. Determine the duration of postnatal bleeding from the text.
3. Extract the prohibitions or restrictions of postpartum bleeding from the text.

## VII. Focus of the Lesson:

This lesson includes two main topics:

### 1. The Definition of Postpartum Bleeding and its Duration:

#### a) Definition of Postpartum Bleeding:

Linguistically: The postnatal bleeding of a woman when she gives birth.

Religious Definition: When a woman gives birth, the blood that comes out is considered postpartum bleeding.

#### b) The Duration of Postpartum Bleeding:

There is no minimum limit for postpartum bleeding, but as for the maximum, it has different cases:

- i. If the bleeding stops within an hour of childbirth or shortly after it, then she should perform the Major

Ablution (*Ghusul*), pray, and her husband can approach her, the author (may Allāh have mercy on him) said: **“So, if the bleeding stops before that, even on the day of childbirth, the woman should perform the Major Ablution (*Ghusul*) and resume her prayers.”**

- ii. And if the bleeding does not stop and continues, she should observe it for sixty days, which is the maximum duration of postpartum bleeding, in regard to this the author (may Allāh have mercy on him) said: **“If the gap between the two bleedings is fifteen days or more, the second bleeding is considered as menstruation.”**
- iii. And the days of postnatal bleeding may be consecutive or intermittent. If the bleeding stops after childbirth and then returns, and the gap between the two bleedings is fifteen days or more, the second bleeding is considered as menstruation and follows the rules of menstruation. However, if the gap between them is less than fifteen days, the second bleeding is considered as part of the postpartum bleeding. The author (may Allāh have mercy on him) mentions this: **“resume her prayers if the gap between the two bleedings is fifteen days or more, the second bleeding is considered as menstruation. Otherwise, it is added to the first bleeding and considered as part of postpartum bleeding.”**

## 2. Prohibitions or Restrictions of Postpartum Bleeding:

- i. The partum bleeding shares the same rulings as menstruation. Therefore, it is not permissible for postnatal women to pray, fast, circumambulation (*Tawāf*) around the Kabah, directly touch the Noble Qur'ān, or enter the mosque except for essential learning purposes. However, they are allowed to recite the Noble Qur'ān from memory without holding the physical copy, as their excuse is beyond their control.
- ii. The wisdom behind prohibiting postnatal women from prayer, fasting, and touching the Qur'ān directly is to show reverence to Almighty Allāh, and to glorify Him. Part of showing reverence to Allāh is also to consider the sanctity of the place where worship is performed. The author, may Allah have mercy on him, mentions all of this: **“postpartum bleeding is similar to menstruation in its restrictions.”**

## VIII. Assessment:

1. Define postpartum bleeding and determine its duration.
2. Explain the restrictions during the period of postpartum bleeding.
3. Clarify the similarities and differences between postpartum bleeding and menstruation.

## XI. Extension Activity:

Abdur-Raḥmān ibn ‘Askar al-Baghdādī (may Allāh have mercy upon him) said:

“The correct opinion is that the majority of postpartum bleeding is considered within the limits of sixty days unless it exceeds that. It appears that if there is any interval between the two conditions (postnatal bleeding and menstruation), it is considered menstruation. However, it is also said that it may be postnatal bleeding and what comes after it is included in it.”

Read the text and extract from it the following:

1. What determines the duration of postpartum bleeding?
2. The maximum duration of postpartum.
3. What are the acts of worship acts that postnatal women are required to perform?

#### **X. Preparation for the Next Lesson:**

Read the upcoming lesson's text and try to answer the following questions:

1. What is the religious concept of time?
2. How are the prayer times divided?
3. Specify the obligatory and optional prayer times for the five daily prayers.

## *Lesson 12:*

# *The Timings for the Five Obligatory Prayers and the Supererogatory Prayers*

### **I. Lesson Objectives:**

1. To learn the times of the five daily prayers and the supererogatory prayers.
2. To understand the divisions of time according to religious law.
3. To develop an appreciation of the value of time.

### **II. Introduction:**

Many of the acts of worship, including prayer, are tied to specific appointed times, for wisdom that we may or may not know, and the believer is encouraged to perform them on time. What is the concept of time in Islāmic law? What are the times for the five daily prayer? And what is the difference between fulfilling an act (*Adā*) and making up for a missed act (*Qadā*)?

### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

فَصَلِّ فِي الْأَوْقَاتِ الْوَقْتُ الْمُخْتَارُ لِلظُّهْرِ مِنْ زَوَالِ الشَّمْسِ إِلَى آخِرِ الْقَامَةِ، وَالْمُخْتَارُ  
لِلْعَصْرِ مِنَ الْقَامَةِ إِلَى الْإِصْفَرَارِ وَضُرُورُهُمَا إِلَى الْغُرُوبِ، وَالْمُخْتَارُ لِلْمَغْرِبِ: قَدْرُ مَا تُصَلِّي  
فِيهِ بَعْدَ شُرُوطِهَا، وَالْمُخْتَارُ لِلْعِشَاءِ مِنْ مَغِيبِ الشَّفَقِ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ، وَضُرُورُهُمَا  
إِلَى طُلُوعِ الْفَجْرِ، وَالْمُخْتَارُ لِلصُّبْحِ مِنَ الْفَجْرِ إِلَى الْإِسْفَارِ الْأَعْلَى وَضُرُورِيَّتُهُ إِلَى طُلُوعِ  
الشَّمْسِ، وَالْقَضَاءُ فِي الْجَمِيعِ مَا وَرَاءَ ذَلِكَ. وَمَنْ أَخَّرَ الصَّلَاةَ حَتَّى خَرَجَ وَثَمَّتْ فَعَلَيْهِ ذَنْبٌ  
عَظِيمٌ إِلَّا أَنْ يَكُونَ نَاسِيًا أَوْ نَائِمًا، وَلَا تُصَلَّى نَافِلَةٌ بَعْدَ صَلَاةِ الصُّبْحِ إِلَى ارْتِفَاعِ الشَّمْسِ،  
وَبَعْدَ صَلَاةِ الْعَصْرِ إِلَى صَلَاةِ الْمَغْرِبِ، وَبَعْدَ طُلُوعِ الْفَجْرِ إِلَّا الْوَرْدَ لِنَائِمٍ عَنْهُ وَعِنْدَ جُلُوسِ  
إِمَامِ الْجُمُعَةِ عَلَى الْمِنْبَرِ، وَبَعْدَ الْجُمُعَةِ حَتَّى يَخْرُجَ مِنَ الْمَسْجِدِ.

“Chapter on the timings for the prayer: The chosen time for Noon (*Dhuhr*) prayer is from the sun's decline until the shadow's elongation; and the chosen time for Afternoon (*Asr*) prayer is from the shadow's elongation until sunset; and their necessity extends until dusk. The preferred time for Sunset (*Maghrib*) prayer is the amount prayed after its prerequisites. The preferred time for Evening (*Isha*) prayer is from the disappearance of twilight until the first third of the night, and its necessity extends until dawn. The preferred time for Dawn (*Fajr*) is from dawn until the highest twilight, and its necessity extends until sunrise. Making up missed prayers is done for all of these beyond that. Whoever delays the prayer until its prescribed time has lapsed, they bear a significant sin, except if they were forgetful or asleep. And no supererogatory prayer is offered after the Dawn (*Fajr*) prayer until the sun has fully risen, and after the Afternoon (*Asr*) prayer until the Sunset (*Maghrib*) prayer, and after the Dawn (*Fajr*) prayer except for the supererogatory Night (*Witr*) prayer for one who missed it while sleeping and when the *Imām* sits on the pulpit for the Friday congregational prayer, and after the Friday prayer until leaving the mosque.”



#### IV. Important Vocabulary:

1. Shadow Elongation (الْقَامَةُ): The point at which a person's shadow is equal to their height.
2. Sunset (الْإِصْفَارُ): This refers to the time of the morning when a person's shadow becomes twice their actual height. This occurs shortly after sunrise and is characterised by the elongation of shadows due to the angle of the sun.
3. Twilight (الشَّفَقُ): This refers to the reddish glow or twilight that is visible in the western direction after the sun has set. It's a transitional phase between daylight and complete darkness.
4. Highest Twilight (الْإِسْفَارُ الْأَعْلَى): This refers to the time in the morning when a person can distinguish their sitting place due to the increasing light after dawn. It's the time when the sun has risen sufficiently, and the surroundings become well-lit, allowing objects and people to be discerned clearly.
5. Supererogatory Prayers (الْوَرْدُ): This refers to voluntary prayers, usually referred to as *Sunnah* or *Nafil* prayers, that someone consistently performs, maintaining a regular practice of these additional prayers beyond the obligatory ones.

#### V. Lesson Summary:

This lesson looks at the timings for the obligatory prayers.

## VI. What is Derived from the Text:

1. Define the concept of time according to the Islāmic law, and explain the ruling of recognising it.
2. Extract from the text the timings of the five daily prayers and their categories.
3. Explain, from the text, the times in which performing supererogatory prayers is disliked.

## VII. Focus of the Lesson:

This lesson includes three main topics:

1. The Definition of Time and the Ruling of Knowing the Timings of the Five Daily Prayers:
  - a) Definition of Time: The designated period for worship according to religious law. Allāh, the Most-High, says:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

Indeed, the prayer is enjoined on the believers at prescribed times.

(Sūrah an-Nisā [4]: 103)

- b) The Ruling of Knowing the Timings of the Five Daily Prayers:

Knowing the timings of the five daily prayers is an obligatory duty upon every accountable individual who is able to do so. Therefore, it is not permissible for a person to enter into prayer

until they are certain that its time has arrived, because the entry of the time is a condition for the obligation and validity of the prayer.

2. The Timings of the Five Daily Prayers:

Allāh has defined specific times for the five daily prayers, with a beginning and an end. Their times are as follows:

- i. **The Noon (*Dhuhr*) Prayer:** From the sun's decline until the shadow's elongation, which marks the beginning of the chosen time for Noon (*Dhuhr*) Prayer. It commences when the sun starts to decline and the shadow begins to lengthen, and it ends when a person's shadow becomes equal to their actual height. The author (may Allāh have mercy upon him) states: **“The chosen time for Noon (*Dhuhr*) prayer is from the sun's decline until the shadow's elongation.”**
- ii. **The Afternoon (*ʿAsr*) Prayer:** The chosen time for Afternoon (*ʿAsr*) Prayer begins from the end of the Noon (*Dhuhr*) prayer time, which is when the shadow reaches its minimum length, and continues until sunset, marked by the disappearance of the sun. The necessary time for both Noon (*Dhuhr*) prayer and Noon (*Dhuhr*) prayer extends from the time of sunset to the reddishness in the sky, which occurs when a person's shadow becomes twice their height. In this regard, the author (may Allāh have mercy upon him) states: **“the chosen time for**

Afternoon (*Asr*) is from the shadow's elongation until sunset.”

- iii. **The Sunset (Maghrib) Prayer:** The time for Sunset (Maghrib) Prayer is a narrow window defined by the amount that is prayed within it according to its conditions. The author, may Allāh have mercy upon him, states: **“The preferred time for Sunset (*Maghrib*) prayer is the amount prayed after its prerequisites.”**
- iv. **The Evening (*Isha*) Prayer:** Its chosen time extends from the disappearance of the red twilight until the end of the first third of the night. Its necessary time begins from the end of the first third of the night and continues until the break of dawn. The author (may Allāh have mercy upon him) states: **“The preferred time for Evening (*Isha*) prayer is from the disappearance of twilight until the first third of the night, and its necessity extends until dawn.”** So, when dawn breaks, the necessary time has passed, and the intended meaning of ‘necessary’ is the time for those with valid excuses.
- v. **The Dawn (*Fajr*) Prayer:** Its chosen time extends from the break of dawn until the rising of the sun and the full illumination of the dawn's light. Its necessary time begins from the rising of the sun and continues until the sun's full ascent. The author (may Allāh have mercy upon him) states: **“The preferred time for Dawn (*Fajr*) is from dawn until the highest twilight, and its necessity extends until sunrise.**

**Making up missed prayers is done for all of these beyond that.”**

These are the specific times established by Islāmic law for the five daily prayers. Performing them within these times is called ‘performance’ or *Adā*, while performing them outside of these times is considered ‘making them up’ or *Qaḍā*. Doing so outside the designated times carries a significant sin, except for those who delay due to sleep, forgetfulness, or a valid excuse recognised by Islāmic law. In respect to this, the author (may Allāh have mercy upon him) states: **“Making up missed prayers is done for all of these beyond that. Whoever delays the prayer until its prescribed time has lapsed, they bear a significant sin, except if they were forgetful or asleep.”**

One of the objectives of defining these times is to test the level of the servant's devotion to their Lord and to prioritise their Hereafter over their worldly matters. It serves as practical training for the believer to manage their time effectively and utilise it wisely in what benefits them in both their religion and worldly affairs.

### 3. The Time it is Disliked to Perform Supererogatory Prayers:

Islām has legislated supererogatory (*Naṣwāfāl*) prayers as a means of drawing closer to Allāh, the Most High as in a Sacred *Ḥādīth* or *Ḥādīth Qudsī*:<sup>14</sup>

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<sup>14</sup> A Sacred *Ḥādīth* or *Ḥādīth Qudsī*:<sup>14</sup> is a type of *Ḥādīth* where the Prophet Muḥammad (ﷺ) conveys the words of Allāh, but not as part of the Qur’ānic revelation. In a *Ḥādīth Qudsī*, Allāh's message is communicated using the words of the Prophet (ﷺ). These narrations are held in great esteem and hold a distinct spiritual importance within Islāmic teachings.

“And My servant continues to draw near to Me with voluntary acts of worship until I love him.”<sup>15</sup>

It is disliked to perform supererogatory (*Naṭwāfal*) prayers during the following times:

1. After the dawn (*Fajar*) prayer except for the supererogatory Night (*Witr*) prayer for those who slept through it.
2. After the morning prayer until the sun rises about the length of a spear.
3. After the Afternoon (*Asr*) Prayer until the Evening (*Isha*) prayer.
4. After the Friday prayer until one exits the mosque.
5. When the *Imām* sits on the pulpit on Fridays.

#### VIII. Assessment:

1. Define the concept of time and explain the ruling of knowing the timings of the five daily prayers.
2. Clarify the optional and obligatory times for the five daily prayers.
3. Highlight the purpose of determining the timings of the five daily prayers.

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<sup>15</sup> Reported by Abū Hurayrah (رضي الله عنه) and collected by Bukhārī (no. 6502).

4. Explain the times when supererogatory (*Nawāfal*) prayers are disliked.

## XI. Extension Activity:

Umm Farwah (may Allāh be pleased with her) said: The Prophet (ﷺ) was asked: ‘Which is the best of deeds?’ So, he said:

“Prayer performed at the beginning of its time.”<sup>16</sup>

Read the *Ḥadīth* and try to clarify the significance of performing the prayer in its earliest time and its virtue.

## X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. Remember the conditions of prayer.
2. Explain the ruling of prayer in impure clothing.
3. "Clarify the ruling of someone who makes a mistake when facing the *Qiblah* in prayer.



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<sup>16</sup> Collected by at-Tirmithī (no. 170) and declared to be ‘*Ṣaḥīḥ*’ or ‘Authentic’ by al-Albānī in *Ṣaḥīḥ Sunan at-Tirmithī* (no. 170).

## *Lesson 13:*

### *Conditions of the Prayer*

#### **I. Lesson Objectives:**

1. To learn the conditions of prayer.
2. To understand the ruling of neglecting one of the conditions of prayer.
3. To be diligent in performing the prayer with all its complete conditions.

#### **II. Introduction:**

Prayer is like a dialogue between the Creator and His creation. It involves humbly submitting and surrendering oneself before their Lord singling Him out – alone – for Worship without partners nor equals. It is also an acknowledgment of the greatness, majesty, and uniqueness of our Lord. Prayer and supplication only become accepted when certain conditions and requirements are fulfilled. So, what are conditions and requirements of prayer? And what happens if someone doesn't fulfil them?

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:



فَصَلِّ فِي شُرُوطِ الصَّلَاةِ وَشُرُوطِ الطَّهَارَةِ الْحَدَثِ، وَطَهَارَةِ الْحَبَثِ مِنَ الْبَدَنِ وَالثَّوْبِ وَالْمَكَانِ، وَسِتْرِ الْعَوْرَةِ، وَاسْتِقْبَالِ الْقِبْلَةِ، وَتَرْكُ الْكَلَامِ. وَتَرْكُ الْأَفْعَالِ الْكَثِيرَةِ، وَعَوْرَةُ الرَّجُلِ مَا بَيْنَ السُّرَّةِ وَالرُّكْبَةِ، وَالْمَرْأَةُ كُلُّهَا عَوْرَةٌ مَا عَدَا الْوَجْهَ وَالْكَفَّيْنِ، وَتُكْرَهُ الصَّلَاةُ فِي السَّرَاوِيلِ، إِلَّا إِذَا كَانَ فَوْقَهَا شَيْءٌ، وَمَنْ تَنَجَّسَ ثَوْبُهُ وَلَمْ يَجِدْ ثَوْبًا غَيْرَهُ وَلَمْ يَجِدْ مَاءً يَغْسِلُهُ بِهِ أَوْ لَمْ يَكُنْ عِنْدَهُ مَا يَلْبَسُ حَتَّى يَغْسِلَهُ وَخَافَ خُرُوجَ الْوَقْتِ صَلَّى بِنَجَاسَتِهِ، وَلَا يَحِلُّ تَأْخِيرُ الصَّلَاةِ لِعَدَمِ الطَّهَارَةِ، وَمَنْ فَعَلَ ذَلِكَ فَقَدْ عَصَى رَبَّهُ، وَمَنْ لَمْ يَجِدْ مَا يَسْتُرُ بِهِ عَوْرَتَهُ صَلَّى غُرْيَانًا، وَمَنْ أَخْطَأَ الْقِبْلَةَ أَعَادَ فِي الْوَقْتِ، وَكُلُّ إِعَادَةٍ فِي الْوَقْتِ فَهِيَ فَضِيلَةٌ، وَكُلُّ مَا تَعَادَ مِنْهُ الصَّلَاةُ فِي الْوَقْتِ فَلَا تُعَادُ مِنْهُ الْفَائِتَةُ وَالنَّافِلَةُ.

“Chapter on the conditions of prayer and the essentials of prayer: purity from Ritual Impurity; purity from Physical Impurity of the body, clothing, and place, covering of private parts, facing the direction of the prayer or *Qiblah*, and refraining from speaking. Avoiding excessive movements. The private area that a man should cover during prayer is from the navel to the knees. For a woman, her whole body is considered private except for her face and hands. It's not recommended to pray in trousers, unless something is worn over them. If someone's clothes become contaminated with impurity and they can't find other clothes to wear or water to clean the impurity, or if they have nothing to wear until they clean it and they're worried about missing the prayer time, they can still pray in their impure clothes. It is not permissible to delay a prayer due to the lack of Ritual Purity. Whoever does that disobey their Lord. If someone cannot find something to cover their private parts, they should pray while covering themselves as best as they can or even naked. If someone makes a mistake in facing the *Qiblah*, they should correct it during the time of the prayer. Every correction made during the proper time is considered virtuous. If any missed obligatory (*Fard*) or recommended (*Sunnah*) prayers are made

up during the correct time, the missed ones that are not obligatory or recommended are not to be repeated.”

#### IV. Important Vocabulary:

1. Ritual Impurity (الْحَدَثُ): This refers to states of minor ritual impurity in Islām, which require a person to perform ablution before they can perform their prayers.
2. Physical Impurity (الْحَبَثُ): This refers to physical impurities like urine, faeces, blood, and other substances that require cleansing before a person can perform their prayers or engage in other acts of worship.
3. Missed Prayers (الْفَائِتَةُ): This refers to the prayer or prayers that was not performed during its designated time and thus, the time for that particular prayer has passed. It can also refer to a prayer that was intentionally or unintentionally missed and needs to be made up later.

#### V. Lesson Summary:

This lesson looks at the conditions and requirements of the prayer.

#### VI. What is Derived from the Text:

1. Extract from the text the conditions of prayer.
2. Explain, based on the text, the ruling of neglecting one of the conditions of prayer.

## VII. Focus of the Lesson:

This lesson includes two main topics:

### 1. The Conditions of the Prayer:

Prayer is among the greatest acts of worship and most beloved to Allāh Almighty. To establish it as commanded by Allāh, these conditions are of two types:

#### a) Conditions for Validity:

- i. Purification from minor impurity requires performing Minor Ablution (*Wuḍū'*), and from major impurity which requires performing Major Ablution (*Ghusul*).
- ii. Purification from physical impurities which involves removing any filth from one's clothing, body, and place of prayer. If someone prays while their clothes, body, or prayer area is impure or contaminated by impurities, then their prayer is invalid.
- ii. Covering the private parts or *ʿAwrah* is a necessity. If someone prays with their private parts being exposed, their prayer becomes invalid. The private parts or *ʿAwrah* for a man is from the navel to the knees, while for a woman, it is her entire body except for the face and hands. The author (may Allāh have mercy on him) states: **"The private area that a man should cover during prayer is from the navel to the knees. For a woman, her whole body is considered private except for her face and**

hands.” "So, it is obligatory upon the accountable person to cover their private parts both during and outside of the prayer.

- iii. Facing the direction of prayer or the *Qiblah* is a necessity If someone turns their back to the direction of the prayer or the direction of the prayer is to their right or left, their prayer becomes invalid, and a slight deviation doesn't harm the prayer.
- iv.. Abstaining from speaking: talking during the prayer invalidates it unless the speech is required for its validity.
- v. Avoiding excessive movements; excessive movements hinder the validity of the prayer, while minimal movements are forgiven.

b) Conditions for Obligation:

Prayer is not obligatory upon a Muslim except with certain conditions. These conditions in the following:

- i. The first condition is Islām, as non-Muslims are addressed with Islām first. Once someone embraces Islām, they are then addressed with its laws.
- ii. The second being puberty, which is based on saying of the Prophet's saying, peace be upon him: “The pen has

been lifted for three...” then he mentioned “a young child until he reaches puberty.”<sup>17</sup>

- iii. Sanity, based on saying of the Prophet's saying: “The pen has been lifted for three...” then he mentioned “the mentally insane person until their sanity is regained.”<sup>18</sup>
- iv. The cessation of menstrual and postpartum bleeding, because prayer is not valid except in a state of ritual purity, due to His saying, the Most High:

﴿وَلَا تَقْرُبُوهُمْ حَتَّىٰ يَطْهُرُوا﴾

**Do not approach them until they are pure.**

(Sūrah al-Baqarah [2]: 222)

## 2. Violation of One of the Conditions of Prayer:

A Muslim might find themselves making a mistake that leads them to inadvertently violate one of the conditions necessary for the validity of prayer. The ruling on this matter depends on the following factors:

- a) Praying while wearing contaminated clothing:

Prayer is valid while wearing impure clothing in the following situations:

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<sup>17</sup> Reported by ‘Alī ibn Abī Ṭālib (رضي الله عنه) and collected by Abū Dāwūd (no. 4403) and declared to be ‘*Ṣaḥīḥ*’ or ‘Authentic’ by al-Albānī in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 4403).

<sup>18</sup> Reported by Abdullah ibn ‘Abbās (رضي الله عنه) and collected by Abū Dāwūd (no. 4400) and declared to be ‘*Ṣaḥīḥ*’ or ‘Authentic’ by al-Albānī in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 4400).

- i. If the praying person is unaware of the impurity on their clothing.
- ii. If they are unable to remove the impurity from their clothing.
- iii. If time is limited.
- iv. If they cannot find a clean garment to cover their private parts with. In regards to this, the author (may Allāh have mercy upon him) states **“If someone's clothes become contaminated with impurity and they can't find other clothes to wear or water to clean the impurity, or if they have nothing to wear until they clean it and they're worried about missing the prayer time, they can still pray in their impure clothes. It is not permissible to delay a prayer due to the lack of Ritual Purity. Whoever does that disobey their Lord.”**

The intended purpose behind the requirement for the purity of clothing is to honour the lofty status of worship and to glorify Him.

- b) Mistakes while facing the direction of prayer or the *Qiblah*:

Facing the direction of prayer or the *Qiblah* is a condition, along with intention and capability. If a worshipper prays in a direction that they thought was the direction of prayer or the *Qiblah*, and it later becomes clear to them after the prayer that

they faced the wrong direction due to a slight deviation of angle or a significant mistake, their prayer is valid. It is recommended, however, for them to repeat the prayer in its designated time. The author (may Allāh have mercy upon him) states: **“If someone makes a mistake in facing the *Qiblah*, they should correct it during the time of the prayer. Every correction made during the proper time is considered virtuous.”** Repeating the prayer within the designated time is particularly applicable to obligatory prayers. This is because voluntary prayers do not have a specific extended time in which the worshipper is required to repeat them. The author (may Allah have mercy upon him) states: **“If any missed obligatory (*Fard*) or recommended (*Sunnah*) prayers are made up during the correct time, the missed ones that are not obligatory or recommended are not to be repeated.”**

#### VIII. Assessment:

1. Specify the conditions for the validity of prayer and the conditions for its obligation.
2. What is the ruling for someone who prays in contaminated clothing?
3. What is the ruling for someone who makes a mistake in relation to the direction of the prayer or the *Qiblah*?
4. Clarify the objective of requiring the cleanliness of one's clothing before the prayer.

## **XI. Extension Activity:**

Abdul-Wāḥid ibn 'Āashir (may Allāh have mercy upon him) said:

1. Its condition is facing the direction of the prayer or *Qiblah*,  
purity from impurities,
2. covering of private parts, and purity from ritual impurities.
3. Through remembrance and capability, excluding forgetfulness  
and substantial inability,
4. the expiation for missing it (the prayer) is permissible, while  
there are many who are incapable.

Read the two lines (couplets) and extract from them the conditions for the validity of prayer.

## **X. Preparation for the Next Lesson:**

Read the upcoming lesson's text and try to answer the following questions:

1. The obligatory elements of prayer.
2. The recommended actions of prayer.



## *Lesson 14*

### *The Obligatory Acts of the Prayer and its Recommended Practices*

#### **I. Lesson Objectives:**

1. To familiarise oneself with the obligatory acts and recommended practices of prayer.
2. To comprehend the distinction between the confirmed and the less emphasised Recommended (*Sunnah*) actions of prayer.
3. To prioritise the performance of the prayer with its obligatory acts and complete recommended practices.

#### **II. Introduction:**

Prayer is the pillar of the religion, one of the cornerstones of piety, whose performance weighs heavy in the scales of success for believers. Whoever guards and preserves it shall have light, evidence, and salvation on the Day of Judgment. Allāh has ordained its establishment and the precise performance of its obligatory acts, recommended practices, and virtues. So, what are the obligatory acts of prayer? And what are its recommended practices?

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

فَصُلِّ فَرَائِضُ الصَّلَاةِ: نِيَّةُ الصَّلَاةِ الْمُعَيَّنَةِ، وَتَكْبِيرَةُ الْإِحْرَامِ وَالْقِيَامُ لَهَا، وَالْفَاتِحَةُ وَالْقِيَامُ لَهَا، وَالرُّكُوعُ وَالرَّفْعُ مِنْهُ، وَالسُّجُودُ عَلَى الْجَبْهَةِ وَالرَّفْعُ مِنْهُ، وَالْإِعْتِدَالُ، وَالطَّمَأْنِينَةُ، وَالتَّرْتِيبُ بَيْنَ فَرَائِضِهَا، وَالسَّلَامُ وَجُلُوسُهُ الَّذِي يُقَارَنُ، وَشَرْطُ النِّيَّةِ مُقَارَنَتُهَا لِتَكْبِيرَةِ الْإِحْرَامِ.

“Chapter on the obligatory (*Farā'id*) acts of prayer includes: the intention for performing the specified prayer; to initiate the prayer by commencing with the statement: “Allāh is the Greatest”; standing during it, reciting Al-Fatihah and standing for it, bowing and rising from it; prostration on the forehead and rising from it; moderation and tranquillity; performing the obligatory acts in their designated sequence; performing the concluding salutations; and the sitting position that accompanies it. Also, a prerequisite for the intention is aligning it with the opening with the statement: “Allāh is the Greatest.”

وَسُنَّتُهَا: الْإِقَامَةُ، وَالسُّورَةُ الَّتِي بَعْدَ الْفَاتِحَةِ، وَالْقِيَامُ لَهَا، وَالسَّرُّ فِيمَا يُسَرُّ فِيهِ، وَالْجَهْرُ فِيمَا يُجْهَرُ فِيهِ، وَسَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، وَكُلُّ تَكْبِيرَةٍ سُنَّةٌ إِلَّا الْأُولَى وَالتَّشَهُدَانِ وَالْجُلُوسُ لَهَا، وَتَقْدِيمُ الْفَاتِحَةِ عَلَى السُّورَةِ، وَالتَّسْلِيمَةُ الثَّانِيَّةُ وَالثَّلَاثَةُ لِلْمَأْمُومِ، وَالْجَهْرُ بِالتَّسْلِيمَةِ الْوَاجِبَةِ، وَالصَّلَاةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالسُّجُودُ عَلَى الْأَنْفِ وَالْكَفَّيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَالسُّرَّةُ لِغَيْرِ الْمَأْمُومِ وَأَقْلَاهَا غِلْظُ رُحٍّ وَطُولُ ذِرَاعٍ طَاهِرٌ ثَابِتٌ غَيْرُ مُشَوَّشٍ.

“And its recommended (*Sunnah*) practices include: call to establish the prayer; recitation of a chapter after the Opening Chapter; standing for the prayer, standing after the bowing position; reciting in a low voice in what

is recited in a low voice, reciting in a loud voice in what is recited in a loud voice; saying: “Allāh hears the one who praises Him;” every time one says: “Allāh is the Greatest” is a recommended (*Sunnah*) act except for the first one; the two testimonials; the sitting for them; it is recommended to recite the Opening Chapter before the additional chapter; the second and third salutation of peace for the one being led in the prayer; Sending the obligatory salutations of peace audibly; Sending the salutations of peace and blessing upon the Prophet Muḥammad; prostrating on the nose, palms, knees, and toes of the feet are also recommended; praying towards a barrier for the one praying, not the follower, and the least of it is the length of a spear or an arm's length, and it should be clean and stable, not shifting.”

#### IV. Important Vocabulary:

1. Equilibrium (الاعتدال): In the religious and legal context, it refers to the balanced and moderate posture that a worshiper adopts while performing prayers. This includes standing upright and balanced without leaning significantly forward or backward during the standing position and other fundamental movements in prayer.
2. Tranquillity (الطمأنينة): Refers to the state of calmness and stability that is evident in parts of the body during the performance of prayer. In the context of prayer, tranquillity signifies the worshiper's focus and composure during standing, bowing, prostration, and other movements.

3. Accompanying it (مُقَارَنَتُهَا): It refers to the presence of one thing with another in the same time or place, or adhering to something according to another thing. In the context mentioned. It also refers to aligning the intention with the first saying: 'Allāh is the Greatest' or *Takbīr* at the beginning of the prayer, meaning that the intention should coincide with the raising of the hands and the *Takbīr* that initiates the prayer.
4. Spear (رُمْحٌ): It is a long staff that carries a sharp metal head at its end, typically used for combat or hunting.

#### V. Lesson Summary:

This lesson looks at the the obligatory acts of the prayer and its recommended practices.

#### VI. What is Derived from the Text:

1. Extract from the text the obligatory acts of the prayer.
2. Identify from the text the confirmed and the light Recommended (*Sunnah*) acts of the prayer.

#### VII. Focus of the Lesson:

This lesson includes two main topics:

1. The Obligatory Acts of Prayer.

Prayer has obligations, recommended practices, virtues, disliked actions, and invalidators. The author has mentioned fourteen obligatory acts of prayer, and these are:

- i. The intention (*Niyyah*): to perform the specific prayer, and that one intends to pray, say, the Noon (*Dhuhr*) prayer or the Afternoon (*Asr*) prayer. The intention must correspond to the initiation of the prayer by saying: “Allāh is the Greatest” or what is known as the *Takbīrāt al-Ihrām*,
- ii. *Takbīrāt al-Ihrām*, is the saying: “Allāh is the Greatest” and no other wording suffices for this intention.
- iii. Standing up for the *Takbīrāt al-Ihrām* if the prayer is obligatory.
- iv. Recitation of the Opening Chapter (*Sūrah al-Fātiḥah*) after pronouncing the *Takbīrāt al-Ihrām*, without any separation between them, as is the widely held view in the Mālikī school of law.
- v. Standing during the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*), as its recitation is not valid while sitting.
- vi. Bowing, with the manner being to place your hands on your knees, straighten your back, and spread your arms away from your sides.
- vii. Rising up from the bowing position until you stand upright.
- viii. Prostration (*Sujūd*) on the forehead.

- ix. Rising up from Prostration (*Sujūd*); lifting your hands from the ground and placing them on your knees.
- x. Equilibrium (*Itidal*), which is to stand upright after rising from bowing position and to sit upright after rising from Prostration (*Sujūd*).
- xi. Tranquillity, ensuring that your body is still and settled after rising from the bowing position and Prostration (*Sujūd*).
- xii. Correct sequence order between the obligatory acts of prayer; the intention comes before the *Takbīrāt al-Iḥrām* in a corresponding manner, then the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*), and so on for the rest of the prayer's components.
- xiii. The concluding salutation of peace whose wording is: “as-*Salāmu 'Alaykum*,” no other words suffice.
- xiv. The sitting position where the salutation of peace occurs; if someone pronounces the salutation of peace while standing, their prayer becomes invalid.

## 2. The Recommended (*Sunnah*) Acts of Prayer:

There are several Recommended (*Sunnah*) acts, including Confirmed Recommended acts or *Sunan Mu'akkadah* and Light Recommended acts or *Sunan Khafifah*. Their details are as follows:

- a) Confirmed Recommended acts or *Sunan Mu'akkadah*, and its number are right:

- i. Reciting a chapter of the Noble Qur'ān or a verse from it, and standing for its recitation.
  - ii. Reciting silently in those prayers' recitation is silent.
  - iii. Recording audibly in those prayers' recitation is audible.
  - iv. Saying: "Allāh hears the one who praises Him," when rising from Bowing (*Rukū'*) position, whether being led in prayer or while praying alone. As for the one who is led in prayer, they should say: "O Allāh, our Lord, to You is due all praise," or "*Allāhumma rabbanā lakal-ḥamd.*"
  - v. Saying: "Allāh is the Greatest" besides the *Takbīrāt al-Iḥrām*, which is obligatory, as previously mentioned in listing of the obligatory acts.
  - vi. The First and Second testimonies.
  - vii. Sitting for the First and Second testimony.
  - viii. Recitation of the Opening Chapter (*Sūrah al-Fātiḥah*) before reciting another chapter of the Noble Qur'ān.
- b) Light Recommended acts or *Sunan Khafīfah*, and its number are six:
- i. The call for the establishment of the prayer or *Iqāmah*, which is a confirmed (*Sunnah*) recommended act for the individual, and a communal obligation for the one leading the congregation in prayer or the *Imām*, and the congregation being lead in prayer or the *Ma'mūn*.

- ii. The second salutation of peace toward one's right (to the *Imām*) and the third salutation of peace toward one's left.
- iii. The audible salutation of peace in the first salutation of peace, which is called the '*Taslīmah of Tahlīl*.'
- iv. Sending the salutations of peace and blessings upon the Messenger of Allāh (ﷺ) after completing the final Testimony.
- v. Prostrating on the nose, the palms, the knees, and the toes of both feet.
- vi. Covering one's private parts during the prayer, which is necessary for the *Imām* and the individual praying alone. It should be an object that is pure, stable, not disturbed, the thickness of a spear, and about the length of an arm.

The difference between the obligatory acts (*Farā'id*) and the Confirmed Recommended acts or *Sunan Mu'akkadah* of prayer is that the obligatory acts must be fulfilled and the Prostration of Forgetfulness or *Sujūd as-Sahw* does not compensate for missing them. As for the Confirmed Recommended acts or *Sunan Mu'akkadah*, if they are forgotten, the Prostration of Forgetfulness suffices to compensate for them. This is in contrast to Light Recommended acts or *Sunan Khafifah*, for which there is no prostration of forgetfulness if they are omitted.



## VIII. Assessment:

1. Mention five of the obligatory acts of prayer, and five of its recommended practices.
2. What is the difference between the obligatory acts of prayer and the recommended practices?
3. Distinguish between the Confirmed Recommended acts and the Light Recommended acts.

## XI. Extension Activity:

Qāḍī Abdul-Wahhāb<sup>19</sup> (may Allāh have mercy upon him) said:

“The Recommended (*Sunnah*) acts of the prayer are twelve: Reciting a chapter of the Qur’ān along with the Mother of the Book (*Sūrah al-Fātiḥah*); reciting aloud in the designated audible places; reciting silently in the designated silent places; maintaining moderation in transitioning between the different postures and movements; the first Testimony, sitting for it; the second testimony; the sitting position in which the Testimony is performed; similarly, the standing in which an additional portion of the Qur’ān is recited after the Opening Chapter (*Sūrah al-Fātiḥah*); saying: “Allāh is the Greatest” (*Allāhu Akbar*) with every bowing and rising; the saying: “Allāh hears

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<sup>19</sup> Qāḍī Abdul-Wahhāb al-Mālikī (362 AH - 422 AH = 973 CE - 1031 CE) He is Abū Muḥammad Abdul-Wahhāb bin Naṣr bin ‘Alī at-Tughlābī al-Baghdādī, was one of the prominent scholars of the Mālikī school of law and jurisprudence. He was born in Baghdad, grew up there, and acquired knowledge from distinguished scholars. His father was also a scholar in Baghdad, and his brother was a renowned literary figure (al-*Ilām*, vol. 4, p. 184).

the one who praises Him” when rising from the bowing position; and the sending of salutations of peace and blessings upon the Prophet, (ﷺ).”<sup>20</sup>

And it is mentioned in the text as twelve distinct Recommended (*Sunnah*) acts, distinguishing between Confirmed Recommended acts and the Light Recommended acts among them.

#### **X. Preparation for the Next Lesson:**

Read the upcoming lesson's text and try to answer the following questions:

1. The Virtuous acts of prayer.
2. The disliked acts of prayer.



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<sup>20</sup> *at-Talqīn fī al-Fiqh al-Mālikī*, Vol. 1, Page 43, with adaptations.

## *Lesson 15:*

### *Virtues of Prayer and Disliked Actions Disliked During its Performance.*

#### **I. Lesson Objectives:**

1. To learn about the virtues of prayer and its disliked aspects.
2. To embody the virtues found in the prayers.

#### **II. Introduction:**

The statements and actions of the prayer are formed by obligatory acts that serve as its foundation, supplemented by recommended actions that complete the obligatory ones, as well as virtues that enhance the beauty of the prayer. These virtues increase the prayer's attractiveness and the worshipper's presence and reverence in the presence of their Lord. However, the worshipper might sometimes engage in statements and actions that are not befitting the level of supplication, which is disliked for them. So, what are the virtues of prayer? And what are some of the acts that are disliked to do while performing it?

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

وَفَضَائِلُهَا: رَفْعُ الْيَدَيْنِ عِنْدَ الْإِحْرَامِ حَتَّى تُقَابِلَا الْأُذُنَيْنِ، وَقَوْلُ الْمَأْمُومِ وَالْفَدَّ: رَبَّنَا وَلَكَ الْحَمْدُ، وَالتَّأْمِينُ بَعْدَ الْفَاتِحَةِ لِلْفَدَّ وَالْمَأْمُومِ، وَلَا يَقُولُهَا الْإِمَامُ إِلَّا فِي قِرَاءَةِ السَّرِّ، وَالتَّسْبِيحُ فِي الرُّكُوعِ وَالِدُّعَاءُ فِي السُّجُودِ، وَتَطْوِيلُ الْقِرَاءَةِ فِي الصُّبْحِ، وَالظُّهْرِ تَلِيهَا، وَتَقْصِيرُهَا فِي الْعَصْرِ وَالْمَغْرِبِ، وَتَوْسُطُهَا فِي الْعِشَاءِ، وَتَكُونُ السُّورَةُ الْأُولَى قَبْلَ الثَّانِيَةِ وَأَطْوَلُ مِنْهَا، وَالْهَيْئَةُ الْمَعْلُومَةُ فِي الرُّكُوعِ وَالسُّجُودِ وَالْجُلُوسِ، وَالْقُنُوتُ سِرًّا قَبْلَ الرُّكُوعِ وَبَعْدَ السُّورَةِ فِي ثَانِيَةِ الصُّبْحِ، وَيَجُوزُ بَعْدَ الرُّكُوعِ، وَالِدُّعَاءُ بَعْدَ التَّشَهُّدِ الثَّانِي، وَيَكُونُ التَّشَهُّدُ الثَّانِي أَطْوَلَ مِنَ الْأَوَّلِ، وَالتَّيَامُنُ بِالسَّلَامِ، وَتَحْرِيكُ السَّبَابَةِ فِي التَّشَهُّدِ، وَيُكْرَهُ الْإِلْتِفَاتُ فِي الصَّلَاةِ، وَتَعْمِيضُ الْعَيْنَيْنِ، وَالْبَسْمَلَةُ وَالتَّعَوُّدُ فِي الْفَرِيضَةِ، وَبِجُوزَانِ فِي الثَّقَلِ، وَالْوُقُوفُ عَلَى رِجْلٍ وَاحِدَةٍ إِلَّا أَنْ يَطُولَ قِيَامُهُ، وَاقْتِرَانُ رِجْلَيْهِ، وَجَعْلُ دِرْهَمٍ أَوْ غَيْرِهِ فِي فَمِهِ، وَكَذَلِكَ كُلُّ مَا يُشَوِّشُهُ فِي جَبِيهِ أَوْ كُمِّهِ أَوْ عَلَى ظَهْرِهِ، وَالتَّفَكُّرُ فِي أُمُورِ الدُّنْيَا، وَكُلُّ مَا يَشْغَلُهُ عَنِ الْخُشُوعِ فِي الصَّلَاةِ..

“The virtues of prayer encompass various actions: raising the hands during the initiation of prayer until they align with the ears; the recitation of: "Our Lord, praise is Yours" by both the follower and the one leading the prayer; the additional recitation after The Opening Chapter (*Sūrah al-Fātiḥah*) for the one being lead in the prayer and the one leading the prayer (except during the silent recitation); engaging in glorification of Allah (*Tasbiḥ*) during bowing, supplication during prostration; extending the recitation in the morning, followed by the Noon (*Dhuhur*) Prayer, and shortening it for the Afternoon (*ʿAṣr*) Prayer and the Sunset (*Maghrib*) Prayer; maintaining a moderate pace during Evening (*ʿIshā*); the first chapter of the Noble Qurʾān being longer than the second in each unit; following known postures during bowing, prostration, and sitting; reciting supplication (*Qunūt*) secretly before bowing and after the Surah in the second unit of Dawn (*Fajr*) Prayer; permissibility of supplication (*Qunūt*) after bowing; supplication after the second Testimony of Faith, with the second

Testimony of Faith being longer than the first; turning to the right for the Salam; moving the index finger during Testimony of Faith; avoiding excessive movement during prayer; closing the eyes; saying: In the Name of Allāh (*Bismillāh*) and seeking refuge (in Allāh) in the obligatory prayer; both being permissible in voluntary prayers; standing on one foot unless it causes discomfort; joining the feet; placing a coin or similar object in the mouth; avoiding anything that distracts in pockets, sleeves, or on the back; refraining from worldly thoughts and anything that hinders concentration in prayer.”

#### IV. Important Vocabulary:

1. Turning (الْإِتْفَاقُ): Refers to the tilting of the cheek or neck during prayer.
2. Seeking refuge (النَّعْوُذُ): It is the statement of the worshiper says: “I seek refuge in Allāh from the accursed Satan,” which is a request for protection from the cursed devil.
3. Ameen (تَأْمِينٌ): It is a word recited by the worshiper at the end of the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*), particularly, in those prayers it is recited audibly. It is said to signify agreement, confirmation, and supplication, and it is a response to the words of the imam or the person leading the prayer. It's an expression of the worshiper's hope that their prayer will be accepted by Allāh.

#### V. Lesson Summary:

This lesson looks at the virtuous acts that enhance the prayer and those actions which are disliked that may be detrimental to its performance.

## VI. What is Derived from the Text:

1. Extract from the text the virtues of the prayer.
2. Specify, based on the text, the disliked acts that may affect the prayer.

## VII. Focus of the Lesson:

This lesson includes two main topics:

1. The Virtuous Acts of Prayer:

The virtuous acts of prayer are numerous, and these include:

- i. Raising the hands with the opening *Takbir*, until they are level with the ears.
- ii. The statement of the one being lead in prayer or the one praying individually: “Our Lord, all praise is due to you,” while the *Imām* or the one designated to lead the prayer, shortens it to: “Allāh listens to the one who praises Him.”
- iii. The saying of, “Amīn,” at the end the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*) by those being lead in prayer or the one praying individually. The “Amīn” is not said audibly by the *Imām* or the one leading the prayer except for the prayer in which the recitation is performed quietly and inaudible.

- iv. The glorification of Allāh by saying: “Glory be to Allāh” (*SubhānAllāh*) in the bowing position and when supplicating in prostration (*Sujūd*).
- v. Lengthening the recitation of the Noble Qur’ān in the Dawn (*Fajr*) prayer, and then in Noon (*Dhuhr*) prayer, followed by moderate length in the recitation in the other unit of prayer (*Rak'ah*).
- vi. Shortening the recitation of the Noble Qur’ān in the Sunset (*Maghrib*) prayer, and maintaining a middle ground in recitation for the Evening (*'Isha*) prayer.
- vii. The first unit of prayer (*Rak'ah*) should be longer than the second unit of prayer (*Rak'ah*).
- viii. The chapter of the Qur’ān recited in the first unit of prayer (*Rak'ah*) proceeds in order the one recited in the second unit of prayer (*Rak'ah*), and it should be longer than it.
- ix. The bowing, prostration, and sitting should be done in the customary, recognised and formal manner.
- x. The Qunut supplication after the recitation of the chapter of the Qur’ān and before the bowing position in the second unit of prayer (*Rak'ah*) of the Dawn (*Fajr*) prayer.
- xi. Supplication after the second Testimony.
- xii. The second Testimony should be longer than the first.
- xiii. Turning to the right side for the concluding salutation at the ending of the prayer, as much as the face can see.

- xiv. Moving the index finger right and left during the Testimony.

The difference between the virtues of prayer and the Recommended (*Sunnah*) acts is that if someone forgets a Confirmed Recommended (*Sunnah*) act or two lesser emphasised Recommended (*Sunnah*) acts, they can compensate for it by performing the Prostration of Forgetfulness (*Sujūd as-Sahaw*) before the final salutation of peace. However, for the virtuous acts of prayer, there is no prostration required. If someone were to perform a Prostration of Forgetfulness for them, their prayer would become invalid.

## 2. Acts that Disliked when Performing Prayer:

"There are disliked actions in prayer, and they are:

- i. Turning or glancing to the right or left during the prayer using one's cheek or neck.
- ii. Closing the eyes, because what is required from the one praying is to look at the place of prostration.
- iii. Saying: "In the name of Allāh" and seeking refuge in Allah in the obligatory prayer is not required, but it is permissible in the supererogatory prayers.
- iv. Being preoccupied with something distracting, such as placing a coin or any other object that can be distracting, in the mouth, under the tongue, or on the back during prayer.



- v. Reflecting and contemplating on anything that distracts the worshipper from the prayer, such as worldly matters.

The objective for performing virtuous acts of prayer and abstaining from those acts which are disliked is to avoid any actions that disturb the attentiveness of the heart in prayer and presenting oneself humbly before one's Lord.

### VIII. Assessment:

1. Please mention five of the virtues of prayer and five acts disliked doing while praying.
2. What is the difference between the Recommended (Sunnah) acts of prayer and the virtuous acts of the prayer?
3. What is the wisdom behind the disapproval of certain words and actions during prayer?

### XI. Extension Activity:

Abdur-Raḥmān ibn 'Askar al-Baghdādī (may Allāh have mercy upon him) said:

“And its virtues include: raising the hands with the saying: “Allāh is the Greatest,” commencing the prayer, to the level of the shoulders; reciting a chapter from the Noble Qur’ān perfectly; moderately lengthening the recitation in Dawn (*Fajr*) and Noon (*Dhuhr*) prayers to a reasonable extent without difficulty; shortening the recitation in

Sunset (*Maghrib*) prayer; saying ‘*Amīn*’ inaudibly if being led in prayer or if praying alone; the *Imām* or the one designated to lead the prayer says ‘*Amīn*’ during the silent recitation.”<sup>21</sup>

Read the text and compare what it contains of the virtues of prayer with what aligns in the focus of the lesson.

#### X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. Benefits of prayer.
2. Means to achieve those benefits.
3. What are the situations of prayer?

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<sup>21</sup> *Irshād as-Sālak*, p. 25 with adaptations.

## *Lesson 16:*

### *The Benefits of Prayer and Its Distinct States*

#### **I. Lesson Objectives:**

1. To become familiar with the benefits of the prayer and the means of attaining them.
2. To comprehend the distinct states in which the prayer may be performed.
3. To develop a sense of the clemency of Islām through the conditions of prayer.

#### **II. Introduction:**

Prayer is one of the greatest pillars of religion after the declaration of faith. It encompasses the praise of the worshipper to Allah and yields benefits for the worshipper. When one stands before their Lord, aware that their Master is watchful over them, they approach in submission and humility before their Master. So, what are the benefits of prayer? What are the means to attain them? What are the different conditions of the worshipper during their prayer?

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

فَصَلِّ: لِلصَّلَاةِ نُورٌ عَظِيمٌ تُشْرِقُ بِهِ قُلُوبُ الْمُصَلِّينَ وَلَا يَنَالُهُ إِلَّا الْخَاشِعُونَ، فَإِذَا أَتَيْتَ إِلَى الصَّلَاةِ فَفَرِّغْ قَلْبَكَ مِنَ الدُّنْيَا وَمَا فِيهَا، وَاشْتَغِلْ بِمُرَاقَبَةِ مَوْلَاكَ الَّذِي تُصَلِّي لَوَجْهِهِ وَاعْتَقِدْ أَنَّ الصَّلَاةَ خُشُوعٌ وَتَوَاضُّعٌ لِلَّهِ سُبْحَانَهُ بِالْقِيَامِ وَالرُّكُوعِ وَالسُّجُودِ، وَإِجْلَالٌ وَتَعْظِيمٌ لَهُ بِالتَّكْبِيرِ وَالتَّسْبِيحِ وَالذِّكْرِ، فَحَافِظْ عَلَى صَلَاتِكَ فَإِنَّهَا أَعْظَمُ الْعِبَادَاتِ، وَلَا تَتْرِكِ الشَّيْطَانَ يَلْعَبُ بِقَلْبِكَ وَيَشْغَلَكَ عَنْ صَلَاتِكَ حَتَّى يَطْمَسَ قَلْبَكَ وَيَحْرِمَكَ مِنْ لَذَّةِ أَنْوَارِ الصَّلَاةِ، فَعَلَيْكَ بِدَوَامِ الْخُشُوعِ فِيهَا فَإِنَّهَا تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ بِسَبَبِ الْخُشُوعِ فِيهَا، فَاسْتَعِنْ بِاللَّهِ إِنَّهُ خَيْرُ مُسْتَعَانٍ.

“A Chapter: Prayer is a tremendous light through which the hearts of the worshippers illuminate, and only the humble attain it. So, when you come to prayer, empty your heart from the world and its concerns. Preoccupy yourself with the observance for your Lord, for whom you are praying, and believe that prayer is an act of humility and submission to Allāh, glorified be He, through standing, bowing, and prostrating. It is an act of reverence and glorification through declaring that Allāh is the Greatest (*Takbīr*), glorification of Allah (*Tasbīh*), and in supplication and invocation (*Dhikr*). A Chapter: Prayer is a tremendous light through which the hearts of the worshippers illuminate, and only the humble attain it. So, when you come to prayer, empty your heart from the world and its concerns. Preoccupy yourself with the observance of your Lord, for whom you are praying, and believe that prayer is an act of humility and submission to Allāh, glorified be He, through standing, bowing, and prostrating. It is an act of reverence and glorification through declaring that Allāh is the Greatest (*Takbīr*), glorification of Allah (*Tasbīh*), and in supplication and remembrance (*Dhikr*). So, safeguard your prayers, for they are the greatest of acts of worship. Do not allow the devil to toy with your heart and distract you from your prayers, as this may lead to the obscuring of the joy derived

from the illuminations of prayer. Maintain continuous humility in your prayers, for it deters indecency and wrongdoing. Seek Allāh's assistance, for He is the best source of help.

فَصَلِّ: لِلصَّلَاةِ الْمَفْرُوضَةِ سَبْعَةُ أَحْوَالٍ مُرْتَبَةِ تُؤَدَّى عَلَيْهَا؛ أَرْبَعَةٌ مِنْهَا عَلَى الْوُجُوبِ، وَثَلَاثَةٌ عَلَى الْإِسْتِحْبَابِ، أَوَّلُهَا الْقِيَامُ بِغَيْرِ اسْتِنَادٍ، ثُمَّ الْقِيَامُ بِاسْتِنَادٍ، ثُمَّ الْجُلُوسُ بِغَيْرِ اسْتِنَادٍ، ثُمَّ الْجُلُوسُ بِاسْتِنَادٍ، فَالترتيبُ بَيْنَ هَذِهِ الْأَرْبَعَةِ عَلَى الْوُجُوبِ إِذَا قَدَرَ عَلَى حَالَةٍ مِنْهَا وَصَلَّى بِحَالَةٍ دُونَهَا بَطَلَتْ صَلَاتُهُ، وَالثَّلَاثَةُ الَّتِي عَلَى الْإِسْتِحْبَابِ هِيَ: أَنْ يُصَلِّيَ الْعَاجِزُ عَنْ هَذِهِ الثَّلَاثَةِ الْمَذْكُورَةِ عَلَى جَنْبِهِ الْأَيْمَنِ، ثُمَّ عَلَى الْأَيْسَرِ ثُمَّ عَلَى ظَهْرِهِ، فَإِنْ خَالَفَ فِي الثَّلَاثَةِ لَمْ تَبْطُلْ صَلَاتُهُ، وَالْإِسْتِنَادُ الَّذِي تَبْطُلُ بِهِ صَلَاةُ الْقَادِرِ عَلَى تَرْكِهِ؛ هُوَ الَّذِي يَسْقُطُ بِسُقُوطِهِ، وَإِنْ كَانَ لَا يَسْقُطُ بِسُقُوطِهِ فَهُوَ مَكْرُوهٌ، وَأَمَّا النَّافِلَةُ فَيَجُوزُ لِلْقَادِرِ عَلَى الْقِيَامِ أَنْ يُصَلِّيَهَا جَالِسًا، وَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَيَجُوزُ أَنْ يَدْخُلَهَا جَالِسًا وَيَقُومَ بَعْدَ ذَلِكَ، أَوْ يَدْخُلَهَا قَائِمًا وَيَجْلِسَ بَعْدَ ذَلِكَ، إِلَّا أَنْ يَدْخُلَهَا بِنِيَّةِ الْقِيَامِ فِيهَا، فَيَمْتَنِعَ جُلُوسُهُ بَعْدَ ذَلِكَ.

There are seven distinct states in performing the obligatory prayers, and they are to be performed accordingly. Four of these states are obligatory, while three are recommended. The first is standing without support, then standing with support, followed by sitting without support, and then sitting with support. The sequence among these four is obligatory. If a person is capable of performing a state and prays in a lesser state, their prayer becomes invalid. The three states that are recommended are as follows: If someone is unable to perform the aforementioned three states, they should pray while lying on their right side, then on their left side, and finally on their back. If they deviate from this order, their prayer remains valid. As for the type of support that invalidates the prayer for those capable of maintaining it, it's the support that causes one to fall when

removed. If the support doesn't cause them to fall, it is disliked. Regarding supererogatory prayers, a person who is capable of standing can pray them while sitting, and they will receive half the reward of standing. They can enter the prayer sitting and then stand afterwards, or they can enter the prayer standing and then sit. However, if the intention is to stand in the prayer, they should not sit after that.

#### IV. Important Vocabulary:

1. Attains or Achieves (يَنَالُهُ): This means “attains it” or “he achieves it.” It refers to the act of obtaining something or reaching a certain goal or objective.
2. Depending upon (اسْتَيْتَذَّ): This refers to “reliance” or “dependence.” It signifies the act of leaning on or relying upon something or someone for support, guidance, or strength. It can also denote the foundation or basis upon which something is built or established.

#### V. Lesson Summary:

This lesson looks at the benefits of the prayer and how to attain them, and the different conditions under which it may be performed.

#### VI. What is Derived from the Text:

1. Extract from the text the benefits of prayer.
2. Elaborate, based on the text, the means of achieving these benefits.

3. Distinguish through the text between the conditions under which the obligatory prayer and recommended prayer may be performed.

## VII. Focus of the Lesson:

This lesson includes two main topics:

1. The Benefits of Prayer and the Means of Attaining Them

- a) Benefits of the Prayer

There are benefits of prayer in the life of a person; it is a light that shines in the heart of the believer, illuminating their life and brightening their path, leading to happiness and serenity.

- b) Concerning the benefits of prayer and the strategies that aid in their fulfilment, are achieved by:

- i. Those who approach their prayers with humility, dedicating their bodies and souls to them.
    - ii. Those who engage in prayer knowing that their Lord is vigilant of them, performing it with humility, reverence, and glorification for the Almighty.
    - iii. Those who do not allow the devil to toy with their hearts, thereby denying him the pleasure of interfering with their communion and the divine lights of prayer.

So, it is incumbent upon the believer to maintain a consistent state of humility in their prayers. For indeed, prayer prevents indecency and wrongdoing. Let them seek assistance from

Allāh in this matter, for He is the best source of support, as the author (may Allāh have mercy upon them) has stated.

2. The Situations in which the Prayer is performed.

- a) The obligatory prayers have seven situations, which can be divided into two categories:

Firstly: The obligatory order, which comprises four possible situations:

1. Standing without relying on any support and depending on one's own ability to stand is significant due to the humility involved in standing.
2. Standing with the support of something and relying on it, such that if that support is removed, the person praying would fall.
3. Sitting without relying on any support, if one is able to do so.
4. Sitting with reliance on something for support, when one is unable to sit without support.

Therefore, the sequence among these four conditions is obligatory. If someone is capable of performing a specific condition but prays in a different condition, their prayer becomes invalid.



For example, if someone is capable of praying while standing and prays while sitting, their prayer is invalidated.

Secondly: The recommended sequence, which consists of three possible conditions:

1. For someone incapable of standing or sitting, it is recommended to pray while lying on their right side, facing the direction of the prayer or *Qiblah*, and indicating the direction with their head.
2. To pray while lying on their left side.
3. To pray with his back, his two feet, and his face towards the direction of the prayer or *Qiblah*. If he maintains alignment among these three (body parts), his prayer is not invalidated.

It is permissible for the one who is able to pray normally to perform supererogatory prayers while sitting. This can be achieved by either entering the prayer in a sitting position and then standing up afterward, or by entering the prayer standing and then sitting. For such a person, they will receive half the reward of the one who prays while standing.

## VIII. Assessment:

1. Define the means to achieve the benefits of prayer.
2. Explain the obligatory conditions in which the prayer may be perform.
3. Clarify the purpose of the conditions in which the prayer may be perform.

## XI. Extension Activity:

Al-Bayhaqī (may Allāh have mercy upon him) reports: it has been narrated in a *Ḥadīth* from the People of the Household that ‘Alī ibn Abī Ṭālib reported:

“The sick person should pray standing if he is able; if he cannot, then sitting; if he cannot bow, he should nod his head and make his prostration lower than his bowing; if he cannot pray sitting, he should pray on his right side facing the direction of the prayer or the *Qiblah*; and if he cannot pray on his right side, he should pray lying down, with his leg pointing towards the direction of the prayer or the *Qiblah*.”<sup>22</sup>

Reflect upon this *Ḥadīth* and extract from it the different situations of the prayer for the sick person.

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<sup>22</sup> Collected in Sunan aṣ-Ṣaghīr, no. 589.

## X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. How is the completion of missed prayers determined?
2. What is the procedure for making up missed prayers?
3. When does someone become excessively neglectful in fulfilling their missed prayers?



## *Lesson 17:*

### *Compensating for Missed Prayers*

#### I. Lesson Objectives:

1. To understand the ruling regarding compensating for missed prayers.
2. To become proficient in fulfilling missed prayers according to the prescribed manner.
3. To sense Allāh's forgiveness and His facilitation for His servants.

#### II. Introduction:

The statements and actions of the prayer are formed by obligatory acts that serve as its foundation, supplemented by recommended actions that

Sometimes, a person might become engrossed in wordly affairs or unintentionally neglect performing prayers within their designated times. In a narration reported by Anas ibn Mālīk (رضي الله عنه), the Prophet Muḥammad (ﷺ) said:

“If anyone forgets a prayer or sleeps through it, he should pray it when he remembers it, for Allāh says:

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

And establish the prayer for My remembrance.

(Sūrah Ṭā-Hā [20]: 14)<sup>23</sup>

So, what is the ruling regarding making up missed prayers? How does one perform missed prayers?

### III. The Text:

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

فَصَلِّ: يَجِبُ قَضَاءُ مَا فِي الذِّمَّةِ مِنَ الصَّلَوَاتِ وَلَا يَحُلُّ التَّفْرِيطُ فِيهَا، وَمَنْ صَلَّى كُلَّ يَوْمٍ خَمْسَةَ أَيَّامٍ فَلَيْسَ بِمُفَرِّطٍ وَيَقْضِيهَا عَلَى نَحْوِ مَا فَاتَتْهُ إِنْ كَانَتْ حَضْرِيَّةً قَضَاهَا حَضْرِيَّةً، وَإِنْ كَانَتْ سَفَرِيَّةً قَضَاهَا سَفَرِيَّةً سَوَاءً كَانَ حِينَ الْقَضَاءِ فِي حَضَرٍ أَوْ سَفَرٍ.

Chapter: It is obligatory to make up the missed prayers that are in one's responsibility, and it is not permissible to be negligent or excessive in this matter. If someone prays the five daily prayers consistently each day, they are not considered negligent, and they should compensate for the missed prayers according to what they have missed. If the missed prayers occurred

<sup>23</sup> Collected by Muslim (no. 684).

while in one's settled residence, they should be made up within one's settled residence, and if they occurred during travel, they should be made up while traveling. The timing of making up missed prayers, whether during settled residence or travel, remains the same.”

وَالترتيبُ بَيْنَ الحَاضِرَتَيْنِ وَبَيْنَ يَسِيرِ الفَوَائِتِ مَعَ الحَاضِرَةِ وَاجِبٌ مَعَ الذِّكْرِ، وَاليسيرُ أَرْبَعُ صَلَوَاتٍ فَأَذْنَى، وَمَنْ كَانَتْ عَلَيْهِ أَرْبَعُ صَلَوَاتٍ فَأَقْلُ صَلَاحًا قَبْلَ الحَاضِرَةِ وَلَوْ خَرَجَ وَقْتُهَا، وَيَجُوزُ الْقَضَاءُ فِي كُلِّ وَقْتٍ.

“Sequencing the makeup prayers between the current obligatory prayer and a minimal number of missed prayers is obligatory alongside the current prayer. The minimal number is four prayers, or fewer. If a person has four prayers or fewer to make up, they should perform them before the current prayer even if their time has elapsed. Making up missed prayers is permissible at any time.”

وَلَا يَتَنَفَّلُ مَنْ عَلَيْهِ الْقَضَاءُ وَلَا يُصَلِّي الصُّحَى وَلَا قِيَامَ رَمَضَانَ وَلَا يَجُوزُ لَهُ إِلَّا الشُّفْعُ وَالْوُتْرُ وَالْفَجْرُ وَالْعِيدَانِ وَالْحُسُوفُ وَالْإِسْتِسْقَاءُ، وَيَجُوزُ لِمَنْ عَلَيْهِمُ الْقَضَاءُ أَنْ يُصَلُّوا جَمَاعَةً إِذَا اسْتَوَتْ صَلَاتُهُمْ، وَمَنْ نَسِيَ عَدَدَ مَا عَلَيْهِ مِنَ الْقَضَاءِ، صَلَّى عَدَدًا لَا يَبْقَى مَعَهُ شَيْءٌ.

“Those who have missed prayers should not engage in supererogatory prayers such as the forenoon (*Duḥā*) prayer, the Night (*Qiyām al-Layl*) Prayers during Ramadan, They are only permitted to perform obligatory prayers, the Odd-Numbered (*Shaf'*) Prayer, the supererogatory Night (*Witr*) Prayer, the Dawn (*Fajr*) prayer, the two 'Id prayers, the Eclipse #prayers, and the prayer for rain (*Istisqā'a*). Those with makeup prayers can pray in congregation when their current prayer time coincides with others.

If someone forgets the exact count of their missed prayers, they should pray an estimated number without any doubt remaining.”

#### IV. Important Vocabulary:

1. Responsibility (الدِّمَّةُ): A description that makes a person suitable for acceptance and approval.
2. Residential Prayer (حَضْرِيَّةٌ): The prayer performed while one is residing in their hometown.
3. Prayer of the Traveling (سَفَرِيَّةٌ): The prayer performed while one is traveling.
4. Eclipse (الْخُسُوفُ): The disappearance of the light of the sun or the moon either completely or partially.
5. Prayer for Rain (الِاسْتِسْقَاءُ): The act of seeking rainfall or water.
6. Compensate or Make up (الْقَضَاءُ): This refers to performing religious duties or acts at a later time after the originally designated time has passed. In the context of prayer, this refers to performing prayers that were not done at their designated times and are later made up to compensate for the missed time.

#### V. Lesson Summary:

This lesson looks at the rulings pertaining to making up missed prayers.

#### VI. What is Derived from the Text:

1. Extract from the text the ruling of compensating for missed prayers.
2. Explain, based on the context of the text, the procedure for compensating for missed prayers.

## VII. Focus of the Lesson:

This lesson includes two main topics:

1. Ruling of compensating for Missed Prayers:

Islāmic law has defined specific designated times for the five daily prayers. If the accountable person fails to perform the prayer within its appointed time, it becomes a debt and their responsibility to recompense for it. They are obliged to make it up immediately. Otherwise, they would be sinful for delaying it beyond its time, compounding their sin by taking the prayer out of its designated time, if the delay is without a valid excuse. The one who has missed prayers to make up should perform the prayer of five days in one day to avoid being excessive. In this regard, the author (may Allāh have mercy upon him) states: **“It is obligatory to make up the missed prayers that are in one's responsibility, and it is not permissible to be negligent or excessive in this matter.”**

2. The process of compensating for missed prayers:

It is obligatory to compensate for the missed prayers in the manner that they were missed. If the missed prayer was while on a travel, then the compensatory prayer should consist of two units (*Rak'ah*).

If it was while the person was a resident, then the compensatory prayer should consist of four units (*Rak'ah*).

It is obligatory for those who compensate for missed prayers to maintain the sequence between the current prayer and the remaining missed prayers. A minimum of four units (*Rak'ah*) should be made up for, and it's even better if more are made up. The person should start with making up for the missed prayers before the current one, even if the time for the current prayer has started to elapse., as the author (may Allāh have mercy upon him) has said: **“If a person has four prayers or fewer to make up, they should perform them before the current prayer even if their time has elapsed. Making up missed prayers is permissible at any time.”**

It is obligatory to compensate for the missed prayers in every time, whether during the day or the night, until the time of sunrise and sunset. The one who has missed prayers should not occupy themselves with voluntary prayers, except for the confirmed supererogatory prayers, such as: the supererogatory Night (*Witr*) Prayer, the Dawn (*Fajr*) prayer, and the two 'Id prayers, as the author (may Allāh have mercy upon him) said: **“If someone forgets the exact count of their missed prayers, they should pray an estimated number without any doubt remaining.”**

It is permissible to compensate for the missed prayer in congregation if the prayer that needs to be made up has the conditions for congregational prayer fulfilled. This is as stated by the author (may Allāh have mercy upon him) said: **“Those with makeup prayers can pray in congregation when their current prayer time**



coincides with others. If someone forgets the exact count of their missed prayers, they should pray an estimated number without any doubt remaining.”

The wisdom behind the obligation of compensating for missed prayers (*Qadā'*) is to emphasise the importance of prayer and its significance by performing it within its designated time. This is because the ultimate purpose of human existence is the worship of Allāh Almighty, and the greatest act of worship is prayer.

### VIII. Assessment:

1. Explain the ruling of compensate for missed prayers and the process of performing them.
2. Clarify the objective behind the obligation of compensate for missed prayers.

### XI. Extension Activity:

Yūsuf ibn ‘Abdullāh ibn ‘Abdul-Barr an-Namarī al-Andalusī,<sup>24</sup> (may Allāh have mercy upon him) said:

“Prayer and fasting, both of them, are obligatory acts of worship and fixed obligations. They are to be performed perpetually, even if their

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<sup>24</sup> He is: Abū ‘Umar Yūsuf ibn ‘Abdullāh ibn Muḥammad ibn ‘Abdul-Barr an-Namarī al-Andalusī al-Qurṭubī al-Mālikī (368 AH - 463 AH = 978 - 1071 CE). Hewas a prominent scholar of *Ḥadīth*, historian, literary figure, and researcher. He is often referred to as "*Hafẓ al-Maghrib*" (the Preserver of the Maghrib). He was born in Cordoba and embarked on extensive journeys in both western and eastern parts of Al-Andalus. He held positions as a judge in Lisbon and Santarém. He passed away in Shāṭibah. (*al-‘Ilām*, vol. 8, pp. 240 - 241).

appointed times have passed. The Prophet Muḥammad (ﷺ) said: “The rights of Allāh are more deserving to be fulfilled.”<sup>25</sup> If a person misses a prayer due to sleeping or forgetting, and they were excused, they should compensate for it after its designated time has passed. However, if someone intentionally neglects prayer, they are blameworthy for their action. It is more appropriate for them to not abandon the obligatory prayer, and they should be compelled to perform it. Repentance for intentionally abandoning it involves fulfilling it and acknowledging the regret for previous negligence in its performance during its proper time.”<sup>26</sup>

Reflect on the text and extract from it:

1. The ruling regarding making up missed prayers (*Qaḍā'*).
2. The difference between the excused and the blameworthy in neglecting the prayers.

## X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. The ruling of the Prostration of Forgetfulness or *Sujūd as-Sahw*, its description, and its placement in the prayer.
2. What should someone do if they added or missed something in their prayer?

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<sup>25</sup> Reported by Abdullah ibn 'Abbass (رضي الله عنه) and collected by Bukhārī (no. 1953).

<sup>26</sup> *al-Istidhkār*, vol. 1, p. 77.

## *Lesson 18:*

### *The Rulings of Prostration of Forgetfulness (Sujūd as-Sahw).*

#### **I. Lesson Objectives:**

1. To understand the rulings of Prostration of Forgetfulness (*Sujūd as-Sahw*) its categories, description, and place within the prayer.
2. To understand the ruling of combining, increasing or decreasing an act of the prayer.

#### **II. Introduction:**

Humanity is inclined towards forgetfulness, as Abdullah ibn Mas'ūd (رضي الله عنه) reported: "The Messenger of Allāh (ﷺ) prayed with us five prayers. When he finished, the people conversed among themselves, so he asked: "What's the matter with you?" They said: "O Messenger of Allāh (ﷺ), have you increased in the prayer?" He (ﷺ) said, "No." They said: "But you prayed five units of prayer." He (ﷺ) remained silent, then he performed two prostrations, then he gave the salutation of peace, and then he said: "I am only a human being, and I forget just as you forget."<sup>27</sup>

So, what is the Prostration of Forgetfulness (*Sujūd as-Sahw*)? And what are its rulings?

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<sup>27</sup> Collected in Muslim (no. 572).

### III. The Text:

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

بَابُ فِي السَّهْوِ وَسُجُودِ السَّهْوِ فِي الصَّلَاةِ سُنَّةٌ، فَلِلنُّقْصَانِ سَجْدَتَانِ قَبْلَ السَّلَامِ بَعْدَ تَمَامِ  
التَّشَهُدَيْنِ يَزِيدُ بَعْدَهُمَا تَشَهُدًا آخَرَ، وَلِلزِّيَادَةِ سَجْدَتَانِ بَعْدَ السَّلَامِ يَتَشَهُدُ بَعْدَهُمَا وَيُسَلِّمُ  
تَسْلِيمَةً أُخْرَى، وَمَنْ نَقَصَ وَزَادَ سَجَدَ قَبْلَ السَّلَامِ، وَمَنْ نَسِيَ السُّجُودَ الْقَبْلِيَّ حَتَّى سَلَّمَ  
سَجَدَ إِنْ كَانَ قَرِيبًا، وَإِنْ طَالَ أَوْ خَرَجَ مِنَ الْمَسْجِدِ بَطَلَ السُّجُودُ، وَتَبْطُلُ الصَّلَاةُ مَعَهُ  
إِنْ كَانَ عَلَى ثَلَاثِ سَنَنِ أَوْ أَكْثَرَ مِنْ ذَلِكَ، وَإِلَّا فَلَا تَبْطُلُ.

“Chapter on forgetfulness: and the Prostration of Forgetfulness (*Sujūd as-Sahw*) in prayer, which is a Recommended (*Sunnah*) act. For deficiency, there are two prostrations before the salutation after completing the two testimonies. Another testimony is added after them, and for an addition, there are two prostrations after the salutation. Another testimony is recited after them, and a separate salutation is given. Whoever decreases and increases should prostrate before the salutation. If one forgets the prostration before the salutation and remembers it before giving the salutation, they should prostrate if it is done promptly; otherwise, if too much time passes or they leave the mosque, the prostration is annulled, and the prayer becomes invalidated along with it if there are three or more Recommended (*Sunnah*) acts involved; otherwise, it does not become invalidated.”

وَمَنْ نَسِيَ السُّجُودَ الْبَعْدِيَّ، سَجَدَهُ وَلَوْ بَعْدَ عَامٍ، وَمَنْ نَقَصَ فَرِيضَةً فَلَا يُجْزِيهِ السُّجُودُ  
عَنْهَا، وَمَنْ نَقَصَ الْفَضَائِلَ فَلَا سُجُودَ عَلَيْهِ.

“And whoever forgets the Subsequent Prostration (*Sujūd al-Ba'dī*), should perform it even if it's after a year. And whoever diminishes an obligatory (*Fard*) act, the prostration does not compensate for it. And whoever diminishes recommended acts, there is no prostration for them.”

وَلَا يَكُونُ السُّجُودُ الْقَبْلِيُّ إِلَّا لِتَرْكِ سُنَّتَيْنِ فَأَكْثَرَ، وَأَمَّا السُّنَّةُ الْوَاحِدَةُ فَلَا سُّجُودَ لَهَا إِلَّا السِّرُّ وَالْجَهْرُ، فَمَنْ أَسَرَ فِي الْجَهْرِ سَجَدَ قَبْلَ السَّلَامِ، وَمَنْ جَهَرَ فِي السِّرِّ سَجَدَ بَعْدَ السَّلَامِ.

“The prostration before the salutation is only required for leaving out two or more recommended (*Sunnah*) acts, but for a single recommended (*Sunnah*) act, there is no need for prostration for it except whether done secretly or openly. So, whoever conceals it in public, should prostrate before the salutation, and whoever does it openly in a private prayer, should prostrate after the salutation.”

#### IV. Important Vocabulary:

1. Forgetfulness (السَّهْوُ): Absentmindedness and negligence.
2. It Does not Suffice for Him (لَا يُجْزِيهِ): The prostration does not suffice for the deficiency of an obligatory act.

#### V. Lesson Summary:

This lesson looks at the rulings pertaining to the Prostration of Forgetfulness (*Sujūd as-Sahw*) its categories, description, and place within the prayer.

## VI. What is Derived from the Text:

1. Extract from the text the ruling of making up missed prayers.
2. Explain, based on the context of the text, the procedure for making up missed prayers.

## VII. Focus of the Lesson:

This lesson includes two main topics:

1. Ruling of the Prostration of Forgetfulness (*Sujūd as-Sahw*)
  - a) The Ruling of the Prostration of Forgetfulness (*Sujūd as-Sahw*).

The Prostration of Forgetfulness (*Sujūd as-Sahw*) is a recommended (*Sunnah*) act of the prayer, whether the prayer is obligatory or supererogatory, due to His (ﷺ) statement: “For every act of foresightfulness, there are two prostrations.”<sup>28</sup>

So, he did not differentiate between an obligatory (*Fard*) act and a supererogatory one.

- b) Description of Prostration of Forgetfulness (*Sujūd as-Sahw*)

Its description: Two prostrations that the praying person performs after the final testimony before the salutation or after it. Then, he recites the testimony again after them and gives the salutation.

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<sup>28</sup> Reported by Thowban (رضي الله عنه) and collected by Abū Dāwūd (no. 1038) and declared to be ‘*Ṣaḥīḥ*’ or ‘Authentic’ by al-Albānī in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 1038).

- c) "The place of the of Prostration of Forgetfulness (*Sujūd as-Sahw*).

If the Prostration of Forgetfulness (*Sujūd as-Sahw*) becomes necessary for the praying person, then he must perform it in its proper place, having two possible options:

- i. Before the salutation of peace: if there is a deficiency in a confirmed (*Sunnah*) act or two minor (*Sunnah*) act or more, the author (may Allāh have mercy upon him) said: **"For deficiency, there are two prostrations before the salutation after completing the two testimonies. Another testimony is added after them."**
- ii. After the salutation of peace: if there is a minor addition in the prayer, the author says: **"and for an addition, there are two prostrations after the salutation. Another testimony is recited after them, and a separate salutation is given."**

As for the one who leaves an obligatory act from the obligatory acts, it is necessary for them to make it up, and prostration does not suffice them. Whoever leaves a virtuous act from the virtuous acts or a Light Recommended (*Sunnah*) act, does not prostrate for it, and if they prostrate, their prayer becomes invalid, the author (may Allāh have mercy upon him), said: **"And whoever diminishes an obligatory (*Fard*) act, the prostration does not compensate for it. And whoever**

diminishes recommended acts, there is no prostration for them.”

2. "The Ruling of the Combining of Deficiency and Addition in the Prayer:

When the praying person makes a mistake, omitting a Confirmed (*Sunnah*) act and adding a small extra action, the deficiency takes precedence over the addition. They should perform a prostration before the salutation of peace, like leaving the testimony and adding a prostration, concerning this the author (may Allāh have mercy upon him) said: **“Whoever decreases and increases should prostrate before the salutation.”**

Whoever has a prostration (*Sujūd*) to perform before them in the prayer sequence and forgets about it until they complete the salutation of peace, then they should perform it after the salutation if it is close to the time of the salutation and they have not left the mosque. However, if a long time has passed or they have left the mosque, the prayer becomes invalid. This applies if the prostration is due to the omission of three or more Recommended (*Sunnah*) actions or more. This is what the author (may Allāh have mercy upon him) states: **“If one forgets the prostration before the salutation and remembers it before giving the salutation, they should prostrate if it is done promptly; otherwise, if too much time passes or they leave the mosque, the prostration is annulled, and the prayer becomes**



invalidated along with it if there are three or more Recommended (*Sunnah*) acts involved; otherwise, it does not become invalidated.”

The subsequent prostration (*Sujūd*) is performed for adding something in terms of words or actions unintentionally, as long as it does not add something equal to a complete unit of prayer (*Rak'ah*) in the prayer, for it would invalidate the prayer.

The wisdom behind the legislation of the Prostration of Forgetfulness (*Sujūd as-Sahw*) is to manifest the vastness of Allāh's mercy towards His servants and His overlooking of the mistakes or forgetfulness that may occur from them.

#### VIII. Assessment:

1. Explain the ruling, description, and place of the prostration of forgetfulness."
2. What should one do if they add or omit something in the prayer?"
3. Explain the wisdom behind legislating the prostration of forgetfulness.

#### XI. Extension Activity:

Abdul-Wāhid ibn 'Āashir (may Allāh have mercy upon him) said:

1. A chapter for making up a missed unintentional omission of a Confirmed (*Sunnah*) act.

2. Before the salutation, there are two prostrations of forgetfulness or Recommended (*Sunnah*) acts.
3. If (the prostrations) are emphasised, and whoever adds an unintentional mistake, they should perform a prostration.
4. After this, if there is a deficiency or an omission in the prayer sequence), then the deficiency takes precedence, if it occurs.
5. And catch up with what was missed earlier, while being close to the salutation of peace.
6. And catch up with the subsequent (prostration) even if it's after a year.

Reflect upon the verses, and extract from them the rulings of the prostration of forgetfulness.

#### **X. Preparation for the Next Lesson:**

Read the upcoming lesson's text and try to answer the following questions:

1. What is the ruling on someone who speaks during prayer while negligently?
2. What should one do if they have doubts in their prayer?
3. Explain the ruling of whispers in their prayer.



## ***Lesson 19:***

### ***The rulings of Prostration of Forgetfulness (Sujūd as-Sahw) (Completion).***

#### **I. Lesson Objectives:**

1. To understand the reasons that necessitate the subsequent prostration.
2. To comprehend the ruling regarding doubt and whispers during prayer.
3. To invoke Allāh's mercy upon His servants in case of not prostrating due to the addition of certain actions.

#### **II. Introduction:**

From Allāh's ease upon His servants in what He has obligated upon them or legislated for them in prayer, is that He has ordained what enables them to rectify mistakes caused by doubt, whispers, and negligence during the prayer. This is intended to counteract the influence of the deceiving and misleading devil who diverts the mind from focus during prayer. So, what are the factors that lead to the Prostration of Forgetfulness (*Sujūd as-Sahw*)? What is the ruling concerning doubt and whispers during prayer?

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

وَمَنْ تَكَلَّمَ سَاهِيًا سَجَدَ بَعْدَ السَّلَامِ، وَمَنْ سَلَّمَ مِنْ رَكْعَتَيْنِ سَاهِيًا سَجَدَ بَعْدَ السَّلَامِ، وَمَنْ زَادَ فِي الصَّلَاةِ رَكْعَةً أَوْ رَكْعَتَيْنِ سَجَدَ بَعْدَ السَّلَامِ، وَمَنْ زَادَ فِي الصَّلَاةِ مِثْلَهَا بَطَلَتْ، وَمَنْ شَكَّ فِي كَمَالِ صَلَاتِهِ أَتَى بِمَا شَكَّ فِيهِ، وَالشَّكُّ فِي النُّقْصَانِ كَتَحَقُّقِهِ، فَمَنْ شَكَّ فِي رَكْعَةٍ أَوْ سَجْدَةٍ أَتَى بِهَا وَسَجَدَ بَعْدَ السَّلَامِ، وَإِنْ شَكَّ فِي السَّلَامِ سَلَّمَ إِنْ كَانَ قَرِيبًا وَلَا سُجُودَ عَلَيْهِ، وَإِنْ طَالَ بَطَلَتْ صَلَاتُهُ. وَالْمُؤَسَّسُ يَثْرُكُ الْوَسْوَسةَ مِنْ قَلْبِهِ، وَلَا يَأْتِي بِمَا شَكَّ فِيهِ وَلَكِنْ يَسْجُدُ بَعْدَ السَّلَامِ سَوَاءً شَكَّ فِي زِيَادَةٍ أَوْ نُقْصَانٍ.

“Whoever speaks unintentionally during the prayer, they should perform a prostration after the salutation. Likewise, whoever offers the salutation after two units of prayer inattentively, they should perform a prostration after the salutation. And if someone adds an extra unit of prayer or two, they should perform a prostration after the salutation. However, if someone adds a unit of prayer equivalent to the original prayer, their prayer becomes invalid. If someone has doubt about the completeness of their prayer, they should act upon that doubt. Doubt regarding deficiency is treated as actual deficiency. Therefore, if one is uncertain about a specific unit or prostration, they should perform it and then make the prostration after the salutation. If there is doubt about the salutation, they should offer it if it's near and not perform an additional prostration. If the doubt persists, the prayer becomes invalid. As for the one who is affected by persistent whispering thoughts, they should ignore those whispers from their heart. They should not act upon the doubts raised by the whispering thoughts. Instead, they should perform the prostration after the salutation, whether the doubt pertains to an addition or a deficiency.”

#### IV. Important Vocabulary:

1. Doubt (الشكُّ): Doubt is a state a state of uncertainty and hesitation regarding a specific matter. In a religious context, it refers to uncertainty about the performance of a particular action, such as doubting the fulfilment of obligatory aspects of the prayer.
2. One Afflicted with obsessive thoughts (المُسَوِّسُ): This is the person who suffers from obsessions, which are continuous and bothersome whispering thoughts that repeat in their mind, causing hesitation and anxiety. In a religious context, this refers to the individual plagued by these confusing and disturbing thoughts, which are introduced by the devil or whispers to create doubt and uncertainty.

#### V. Lesson Summary:

This lesson looks at the Prostration of Forgetfulness (*Sujūd as-Sahw*) and the ruling regarding doubt and whispers during prayer.

#### VI. What is Derived from the Text:

1. Extract from the text the issues for which the worshiper performs prostration after the salutation.
2. Clarify, referring to the text, the conditions of doubt and whispering during prayer.

#### VII. Focus of the Lesson:

This lesson includes two main topics:

1. Reasons for the Post-Salutation Prostration:

There are reasons for the post-salutation prostration, include:

- i. If the worshiper speaks unintentionally, then they should perform two prostrations after the salutation. Their prayer remains valid because they are excused for the mistake, unless they speak excessively or deliberately, in which case the prayer becomes invalid.
- ii. If they err and mistakenly concludes two units (*rak'ah*) in a three-or four-unit prayer, and then gives the salutation, he should return and complete the prayer.
- iii. If he adds a unit of prayer or a prostration by mistake, it is permissible. However, if he adds the equivalent of the entire prayer unit, the prayer becomes invalid, except for Sunset (*Maghrib*) prayer, which remains valid as long as the addition is not more than four units.

All of this was indicated by the author with his statement: “Whoever speaks unintentionally during the prayer, they should perform a prostration after the salutation. Likewise, whoever offers the salutation after two units of prayer inattentively, they should perform a prostration after the salutation. And if someone adds an extra unit of prayer or two, they should perform a prostration after the salutation. However, if someone adds a unit of prayer equivalent to the original prayer, their prayer becomes invalid.”

## 2. Doubt and Whispering in Prayer:

When the worshiper becomes doubtful during their prayer, they either have doubts in the middle of the prayer or towards the end of it. The details of this are as follows:

- i. If the worshiper becomes doubtful during the middle of the prayer, just as if they doubt a unit (*rak'ah*) or a prostration, should they act upon that doubt or not? They should act upon what they are doubtful about and perform the prostration after the salutation. This applies when the doubt involves a deficiency, similar to being certain of that deficiency.
- ii. If one becomes doubtful at the end of the prayer, similar to doubting whether they have given the salutation or not, they should give the salutation if it is close to the time of their regular salutation, and no prostration is required in this case. However, if a significant amount of time has passed between their doubt and the time of the regular salutation, their prayer becomes invalid.

As for the person affected by obsessive thoughts, who is frequently plagued by doubts, they should not pay attention to the whispering thoughts and should not act upon them. They should not bring forth what they doubt about and should perform the post-salutation prostration.

Regarding this matter, the author (may Allāh have mercy upon him) states: **"If someone has doubt about the completeness of**

their prayer, they should act upon that doubt. Doubt regarding deficiency is treated as actual deficiency. Therefore, if one is uncertain about a specific unit or prostration, they should perform it and then make the prostration after the salutation. If there is doubt about the salutation, they should offer it if it's near and not perform an additional prostration. If the doubt persists, the prayer becomes invalid. As for the one who is affected by persistent whispering thoughts, they should ignore those whispers from their heart. They should not act upon the doubts raised by the whispering thoughts. Instead, they should perform the prostration after the salutation, whether the doubt pertains to an addition or a deficiency.”

#### **VIII. Assessment:**

1. Present a situation in which the worshiper is required to perform post-salutation prostration.
2. Explain the ruling regarding doubt in prayer.
3. Describe how the person affected by obsessive thoughts deals with them.
4. When does the prayer become invalidated due to an addition?

#### **XI. Extension Activity:**

On the authority of Abū Hurayrah (may Allāh be pleased with him) said:  
the Messenger of Allāh (ﷺ) said:



“When you stand in prayer, Satan comes to you and confuses you until you do not know how much you have prayed. If you find that happening do two prostrations from the sitting position.”<sup>29</sup>

Extract from the narration the ruling concerning someone whose prayer has been interfered with by Satan.

#### X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. What are the situations in which prostration is not required?
2. How can a prayer with a mistake be corrected?
3. Where does the beauty of Islam manifest in the Prostration of Forgetfulness (*Sujūd as-Sahw*)?



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<sup>29</sup> Collected by *Imām Mālik* in his *Muwaṭṭaʾ* (no. 223).

## *Lesson 20:*

### *Situations where the Prostration of Forgetfulness (Sujūd as-Sahw) is not Required.*

#### **I. Lesson Objectives:**

1. To understand the situations that do not require Prostration of Forgetfulness (*Sujūd as-Sahw*).
2. To grasp the procedure for rectifying a prayer with a mistake.
3. To sense the ease and leniency of Islām in alleviating the burden and difficulty from the one who makes an unintentional error.

#### **II. Introduction:**

Allāh, the Almighty, has instructed the believer to recite those chapters and segments of the Noble Qur'ān they find easy in the prayer, after the Opening Chapter (*Sūrah al-Fātiḥah*). Among the matters that Allāh has made natural for humans is forgetfulness. A person might unintentionally make a mistake in their prayer, omitting the recitation of a chapter or confusing verses of one chapter with another. What is the ruling for someone who forgets a part of their prayer? How is this deficiency corrected?

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

وَمَنْ جَهَرَ فِي الْقُنُوتِ فَلَا سُجُودَ عَلَيْهِ وَلَكِنَّهُ يُكْرَهُ عِنْدَهُ، وَمَنْ زَادَ السُّورَةَ فِي الرُّكْعَتَيْنِ  
الْأَخِيرَتَيْنِ فَلَا سُجُودَ عَلَيْهِ، وَمَنْ سَمِعَ ذِكْرَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الصَّلَاةِ فَصَلَّى  
عَلَيْهِ فَلَا شَيْءَ عَلَيْهِ، سَوَاءٌ كَانَ سَاهِيًا أَوْ عَامِدًا أَوْ قَائِمًا أَوْ جَالِسًا، وَمَنْ قَرَأَ سُورَتَيْنِ فَأَكْثَرَ  
فِي رُكْعَةٍ وَاحِدَةٍ أَوْ خَرَجَ مِنْ سُورَةٍ إِلَى سُورَةٍ، أَوْ رَكَعَ قَبْلَ تَمَامِ السُّورَةِ فَلَا شَيْءَ عَلَيْهِ  
فِي جَمِيعِ ذَلِكَ، وَمَنْ أَشَارَ فِي صَلَاتِهِ بِيَدِهِ أَوْ رَأْسِهِ فَلَا شَيْءَ عَلَيْهِ، وَمَنْ كَرَّرَ الْفَاتِحَةَ سَاهِيًا  
سَجَدَ بَعْدَ السَّلَامِ، وَإِنْ كَانَ عَامِدًا فَالظَّاهِرُ الْبُطْلَانُ، وَمَنْ تَذَكَّرَ السُّورَةَ بَعْدَ انْجِنَائِهِ إِلَى  
الرُّكُوعِ فَلَا يَرْجِعُ إِلَيْهَا، وَمَنْ تَذَكَّرَ السِّرَّ أَوْ الْجَهْرَ قَبْلَ الرُّكُوعِ أَعَادَ الْقِرَاءَةَ، فَإِنْ كَانَ ذَلِكَ  
فِي السُّورَةِ وَخَدَهَا أَعَادَهَا وَلَا سُجُودَ عَلَيْهِ، وَإِنْ كَانَ فِي الْفَاتِحَةِ أَعَادَهَا وَسَجَدَ بَعْدَ السَّلَامِ،  
وَإِنْ فَاتَ بِالرُّكُوعِ سَجَدَ لِتَرْكِ الْجَهْرِ، قَبْلَ السَّلَامِ، وَلِتَرْكِ السِّرِّ، بَعْدَ السَّلَامِ، سَوَاءٌ كَانَ مِنْ  
الْفَاتِحَةِ أَوْ السُّورَةِ وَخَدَهَا.

“Whoever speaks unintentionally during the supplication in the prayer (*Qunūt*), they should perform a prostration after the salutation. Whoever recites additional verses of the Qur’ān in the last two units (*rak’ah*) of the prayer, there is no requirement for Prostration of Forgetfulness in that case. If someone hears the name of the Prophet Muḥammad (ﷺ) mentioned while they are in prayer and they send blessings upon him, there is no blame upon them for doing so, whether they were distracted, intentional, standing, or sitting, the action of sending blessings upon the Prophet (ﷺ) is permissible during prayer. Whoever recites two or more complete chapters of the Qur’ān in a single unit (*rak’ah*), transitions from one chapter to another, or bows before completing the recitation of a chapter, there is no obligation or requirement for Prostration of Forgetfulness in all these cases. Whoever gestures with their hand or head during their prayer, there is no obligation or requirement related to that.

And if someone repeats the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*) unintentionally, they should perform the Prostration of Forgetfulness after the Salutation of Peace. Whoever makes a gesture with their hand or head during their prayer, there is no obligation or requirement concerning that action. And if someone unintentionally repeats the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*), they should perform the Prostration of Forgetfulness after finishing the prayer. If someone intentionally repeats the recitation, their prayer is invalidated. If someone remembers a part of the chapter after he bows down into the bowing position (*ruku'*), they should not return to it. If someone remembers silent or audible recitation before the bowing position (*ruku'*), they should repeat the recitation. So, if this occurs in the context of that specific surah alone, they should recite it again without the requirement for Prostration of Forgetfulness. If it pertains to the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*), they should recite it again and perform the Prostration of Forgetfulness after the Salutation of Peace. If they missed the bowing position and omitted the audible recitation, they should perform a Prostration of Forgetfulness for the neglect of the audible recitation, before the Salutation of Peace, and to compensate for the omission of the silent recitation after the Salutation of Peace, whether it was from the Opening Chapter (*Sūrah al-Fātiḥah*) alone or from a complete chapter.”

#### IV. Important Vocabulary:

1. Supplication in the Prayer or *Qunūt* (الْقُنُوتُ): Is the supplication that occurs in the last unit (*rak'ah*) of the Dawn (*Fajr*) prayer, following the recitation of a chapter of the Noble Qur'ān.
2. Audible or Loud (الْجَهْرُ) This term refers to the act of raising one's voice audibly while speaking or reciting the Noble Qur'ān.
3. Silent or Inaudibly (السِّرُّ): This term signifies the action of privately delighting or softly uttering to oneself, typically within one's own hearing.

#### V. Lesson Summary:

This lesson looks at the situations that do not require Prostration of Forgetfulness (*Sujūd as-Sahw*).

#### VI. What is Derived from the Text:

1. Does the Prostration of Forgetfulness (*Sujūd as-Sahw*) apply to every addition and omission?
2. What should the worshiper do if they make a mistake in their prayer?

#### VII. Focus of the Lesson:

This lesson includes two main topics:

1. The things in which prostration (*Sujūd*) is not required.

During their prayer, there are situations where certain matters occur for the worshiper that do not necessitate prostration (*Sujūd*). Some of these situations include:

- i. Speaking audibly during the supplication in the prayer (*Qunūt*) is not a reason for the Prostration of Forgetfulness (*Sujūd as-Sahw*). However, intentionally doing so is disliked.
- ii. Reciting extra verses of the Noble Qur'ān beyond what is usually recited in the last two units (*rak'ah*) of a prayer does not require the Prostration of Forgetfulness (*Sujūd as-Sahw*).
- iii. Sending blessings upon the Prophet (ﷺ) during the prayer is a virtuous act. If someone hears his name mentioned while they are praying and they send blessings upon him (ﷺ), there is no need for the Prostration of Forgetfulness (*Sujūd as-Sahw*). However, if someone performs prostration for this purpose, their prayer becomes invalid. The author (may Allāh have mercy upon him) pointed to this matter by saying: **Whoever speaks unintentionally during the supplication in the prayer (*Qunūt*), they should perform a prostration after the salutation. Whoever recites additional verses of the Qur'ān in the last two units (*rak'ah*) of the prayer, there is no requirement for Prostration of Forgetfulness in that case. If someone hears the name of the Prophet Muḥammad (ﷺ) mentioned while they are in prayer and they send blessings upon him, there is no blame upon them for doing so. Whether they were distracted, intentional, standing, or**

sitting, the action of sending blessings upon the Prophet (ﷺ) is permissible during prayer.

- iv. The increase in recitation: If the worshipper recites more than one chapter in a single unit of prayer (*rak'ah*), there is no Prostration of Forgetfulness required for it.
- v. Transitioning from one chapter to another or missing parts of a chapter: If the worshipper moves from reciting one chapter to another, or if they omit portions of a chapter and then bow before completing it, there is no Prostration of Forgetfulness required for such situations. All of these cases were indicated by the author (may Allāh have mercy upon him) with his statement: **“Whoever recites two or more complete chapters of the Qur’ān in a single unit (*rak'ah*), transitions from one chapter to another, or bows before completing the recitation of a chapter, there is no obligation or requirement for Prostration of Forgetfulness in all these cases.”**
- vi. Indicating with the hand or head: If a worshipper gestures with their hand or head during their prayer, there is no Prostration of Forgetfulness required for such actions. However, this behaviour is discouraged as it falls under undesirable actions during prayer.
- vii. Repeating the Opening Chapter (*Sūrah al-Fātiḥah*): If someone unintentionally repeats the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*) during their prayer, they should perform a Prostration of Forgetfulness after the

prayer's completion, and their prayer remains valid. However, if they intentionally repeat it, their prayer becomes invalid. This is the meaning of what the author (may Allāh have mercy upon him) intended to convey: **“Whoever gestures with their hand or head during their prayer, there is no obligation or requirement related to that. And if someone repeats the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*) unintentionally, they should perform the Prostration of Forgetfulness after the Salutation of Peace. Whoever makes a gesture with their hand or head during their prayer, there is no obligation or requirement concerning that action. And if someone unintentionally repeats the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*), they should perform the Prostration of Forgetfulness after finishing the prayer. If someone intentionally repeats the recitation, their prayer is invalidated.”**

2. The Process of Correcting a Prayer in which a Mistake occurs:

If someone forgets reciting a chapter from the Noble Qur’ān. and remembers it after the bowing position, they do not go back to recite it. Instead, they continue their prayer, as bowing is obligatory (*Fard*) while reciting the chapter is recommended practice (*Sunnah*). One does not switch from an obligatory act to a recommended one. They should only perform the Prostration of Forgetfulness before the Salutation of Peace.



All of this was indicated by the author (may Allāh have mercy upon him) with his statement: **“If someone remembers a part of the chapter after he bows down into the bowing position (*rukū*), they should not return to it.”**

Whoever recites audibly in a place meant for silence or remains silent in a place meant for audible recitation, so they are in one of two scenarios:

- i. If they recall before bowing, they should repeat the recitation according to the stipulated manner. If they repeat the recitation of Opening Chapter (*Sūrah al-Fātiḥah*) or along with another chapter, they are required to perform the prostration after the Salutation of Peace. But if it is only in the Surah by itself, there is no prostration upon upon them.
- ii. If one does not recall the mode of recitation, whether in silent or audible form, until they have entered into the bowing (*rukū*) position, they should prostrate before the salutation for the omission of the audible (recitation), and after the salutation for the omission of the silent (recitation). The wisdom behind this is to alleviate any difficulty for the worshipper and to highlight the ease and leniency of the religion of Islam. In this regard, the author (may Allāh have mercy upon him) states: **“If someone remembers silent or audible recitation before the bowing position, they should repeat the recitation. So, if this occurs in the context of that specific surah alone, they should recite it again without the requirement for Prostration of Forgetfulness. If it pertains to the recitation of the**

Opening Chapter (*Sūrah al-Fātiḥah*), they should recite it again and perform the Prostration of Forgetfulness after the Salutation of Peace. If they missed the bowing position (*ruku'*) and omitted the audible recitation, they should perform a Prostration of Forgetfulness for the neglect of the audible recitation, before the Salutation of Peace, and to compensate for the omission of the silent recitation after the Salutation of Peace, whether it was from the Opening Chapter (*Sūrah al-Fātiḥah*) alone or from a complete chapter.”

#### VIII. Assessment:

1. Explain the things in which there is no prostration.
2. Clarify the procedure for rectifying a prayer in which a mistake occurred.
3. Highlight the religious objective behind legislating the pre-prostration (Prostration of Forgetfulness before the Salutation of Peace) and the post-prostration (Prostration of Forgetfulness after the Salutation of Peace).

#### XI. Extension Activity:

On the authority of Abū Dharr al-Ghifārī (may Allāh be pleased with him) that the Messenger of Allah (ﷺ) said:

“Allāh has forgiven for me my nation their mistakes and forgetfulness, and what they are forced to do.”<sup>30</sup>

Abū Sa’īd al-Khudarī (may Allāh be pleased with him) said: the Messenger of Allāh (ﷺ) said:

“When any of you is in doubt about his prayer and does not know whether he prayed three or four units, he should cast aside his doubt and establish his prayer based on what he is certain of. Then, he should perform two prostrations before giving the salutation. If he prayed five units, they will serve as an enhancement for his prayer. But if he completed four units, they will be a means of chastisement for the Satan.”<sup>31</sup>

Reflect upon these two *Ḥadīths* and highlight from them:

1. The wisdom behind the legislation of the Prostration of Forgetfulness before and after the Salutation of Peace.
2. Where does the favour of Allāh upon His servants manifest in this *Ḥadīth*?

## X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. The ruling on laughing and smiling during prayer.

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<sup>30</sup> Collected by Ibn Mājah (no. 2043) and declared to be ‘*Ṣaḥīḥ*’ or ‘Authentic’ by al-Albānī in *Ṣaḥīḥ* Ibn Mājah (no. 1675).

<sup>31</sup> Collected by Muslim (no. 571).

2. Ruling on someone forgetting the middle Testimony of Faith in prayer.



## *Lesson 21:*

### *What is not Permissible Perform During Prayer (1).*

#### **I. Lesson Objectives:**

1. To understand the rulings of laughter and weeping in prayer.
2. To comprehend the ruling of forgetting the Two Testimonies and listening to people's speech during the prayer.
3. To perceive the reality of Islām and to elevate the prayer above what is inappropriate.

#### **II. Introduction:**

Some might assume that prayer is merely a set of motions performed or words recited. In reality, it is more sublime than that. It is a connection between the worshiper and their Lord, moments of intimate conversation between a person and their Creator. Thus, it should not be marred by what disturbs its purity, and the beauty of its splendour should not be compromised by actions external to it, such as laughter and the like. So, what is the ruling regarding laughter and weeping in prayer? And what is the ruling for someone who listens to a person speaking beside them during their prayer?

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

وَمَنْ ضَحِكَ فِي الصَّلَاةِ بَطَلَتْ سَوَاءٌ كَانَ سَاهِيًا أَوْ عَامِدًا، وَلَا يَضْحَكُ فِي صَلَاتِهِ إِلَّا غَافِلٌ مُتْلَاعِبٌ، وَالْمُؤْمِنُ إِذَا قَامَ لِلصَّلَاةِ أَعْرَضَ بِقَلْبِهِ عَنْ كُلِّ مَا سِوَى اللَّهِ سُبْحَانَهُ وَتَرَكَ الدُّنْيَا وَمَا فِيهَا، حَتَّى يُخَضِّرَ بِقَلْبِهِ جَلَالَ اللَّهِ سُبْحَانَهُ وَعَظَمَتَهُ، وَيَرْتَعِدَ قَلْبُهُ وَتَرْهَبَ نَفْسُهُ مِنْ هَيْبَةِ اللَّهِ جَلَّ جَلَالُهُ، فَهَذِهِ صَلَاةُ الْمُتَّقِينَ، وَلَا شَيْءَ عَلَيْهِ فِي التَّبَسُّمِ، وَبُكَاءِ الْخَاشِعِ فِي الصَّلَاةِ مُغْتَفَرٌ، وَمَنْ أَنْصَتَ لِمُتَحَدِّثٍ قَلِيلًا فَلَا شَيْءَ عَلَيْهِ، وَمَنْ قَامَ مِنْ رَكَعَتَيْنِ قَبْلَ الْجُلُوسِ، فَإِنْ تَذَكَّرَ قَبْلَ أَنْ يُفَارِقَ الْأَرْضَ بِيَدَيْهِ وَرُكْبَتَيْهِ رَجَعَ إِلَى الْجُلُوسِ وَلَا سُجُودَ عَلَيْهِ، وَإِنْ فَارَقَهَا تَمَادَى وَلَمْ يَرْجِعْ وَسَجَدَ قَبْلَ السَّلَامِ، وَإِنْ رَجَعَ بَعْدَ الْمُفَارَقَةِ وَبَعْدَ الْقِيَامِ سَاهِيًا أَوْ عَامِدًا، صَحَّتْ صَلَاتُهُ وَسَجَدَ بَعْدَ السَّلَامِ.

“Whoever laughs during the prayer, whether they do so intentionally or inadvertently, their prayer becomes void. None laughs during their prayer except a heedless person indulging in playfulness. When a believer stands for prayer, they turn their heart away from everything besides Allāh, Glorified is He. They forsake the world and whatever is in it, until their heart is filled with the majesty and greatness of Allāh, glorified is He, and their heart trembles and their souls become in awe of the Majesty of Allāh, Glorified is His Grandeur. This is the prayer of the righteous. There is no blame upon them for a gentle smile. The weeping of the humble in prayer is forgiven, and whoever listens briefly to someone speaking, there is nothing against them. Whoever stands up after two units of prayer (*Rak'ahs*) before sitting, and if they remember before lifting their hands and knees from the ground, they return to the sitting position without performing the Prostration of Forgetfulness. But if they leave that position (standing) and do not return, and instead perform the Prostration of Forgetfulness before the Salutation of Peace, and if they return after

leaving and after standing, whether intentionally or inadvertently, their prayer remains valid, and they perform the Prostration of Forgetfulness after the Salutation of Peace.”

#### IV. Important Vocabulary:

1. Laughter (الضَّحْكُ): It is the appearance of teeth with a sound showing happiness , often expressed as 'laughter' or 'giggling.'
2. Smiling (التَّبَسُّمُ): This is the appearance of teeth without a sound showing happiness.
3. Threat (تَرْهَبُ): Derived from the word which means 'fear,' it means the one who fears or is afraid.
4. Persisted in Doing Something. (تَمَادَى عَلَى الشَّيْءِ): Continuing to do something, often referring to repeated or consistent action.

#### V. Lesson Summary:

This lesson looks at the rulings of laughter and crying in prayer.

#### VI. What is Derived from the Text:

1. Extract from the text the rulings regarding laughing or weeping in one's prayer.
2. Clarify, based on the text, the ruling concerning hearing a person speaking next to the praying individual.

3. Explain the ruling for someone who forgets the middle two Testimonies and returns before leaving the standing position or after it.

## VII. Focus of the Lesson:

This lesson includes two main topics:

1. The Ruling Regarding Laughter, Smiling, and Weeping in Prayer:

During their prayer, there are situations where certain matters occur for the worshiper that do not necessitate prostration (*Sujūd*). Some of these situations include:

- a) Laughter in Prayer:

Whoever laughs in their prayer, meaning they audibly laugh, in their prayer becomes void, whether they are praying individually, led in prayer, or the one leading the prayer, whether the laughter is intentional or unintentional, or even if it is due to being overwhelmed. The one who laughs in their prayer is heedless and indulging in playfulness, as stated by the Prophet, peace be upon him:

“Indeed, when any one of you stands to pray, they are conversing privately with their Lord. So let them observe how they converse with Him.”<sup>32</sup>

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<sup>32</sup> Reported by Abū Hurayrah ( ) and declared to be ‘*Ṣaḥīḥ*’ or ‘Authentic’ by al-Albānī in *Ṣaḥīḥ al-Jāmi’ aṣ-Ṣaḥīḥ* (no. 1538).



b) Smiling in Prayer:

There is nothing against the one who smiles in their prayer, and it is not considered for someone who exhibits it playfully; because smiling is not from the type of playfulness that diminishes humility in the prayer.

c) Weeping in Prayer:

As for weeping due to humility, it is forgiven; meaning there is nothing against it, and the prayer with it is valid, the author (may Allāh have mercy upon him) indicated all of this by his statement: **“Whoever laughs during the prayer, whether they do so intentionally or inadvertently, their prayer becomes void. None laughs during their prayer except a heedless person indulging in playfulness. When a believer stands for prayer, they turn their heart away from everything besides Allāh, Glorified is He. They forsake the world and whatever is in it, until their heart is filled with the majesty and greatness of Allāh, glorified is He, and their heart trembles and their soul becomes in awe of the majesty of Allāh, glorified is His grandeur. This is the prayer of the righteous. There is no blame upon them for a gentle smile. The weeping of the humble in prayer is forgiven, and whoever listens briefly to someone speaking, there is nothing against them.”**

2. The Ruling of Someone who Listens to the Speech of Another Person or Forgets the Middle Testimony of Faith:

Whoever while in prayer, listens to a person speaking, there is no Prostration of Forgetfulness for them, as long as their listening is not lengthy; otherwise, their prayer becomes void.

Whoever forgets the middle Testimony of the obligatory prayer is of one of three situations:

- i. If they move and do not stand, they should return, recite the Testimony, complete their prayer, and there is nothing against them.
- ii. If they have left the ground with their hands and knees, and have not fully balanced themselves standing, then remember before completely leaving the ground.
- iii. If they have left the ground and have balanced themselves standing, the ruling in both cases is the same. They should continue, perform a Prostration of Forgetfulness before the Salutation of Peace, even if they return in either of the situations. Their prayer is valid, but they should perform the Prostration of Forgetfulness after the Salutation of Peace.

All of the above, the author (may Allāh have mercy upon him) indicated by his statement: **“The weeping of the humble in prayer is forgiven, and whoever listens briefly to someone speaking, there is nothing against them. Whoever stands up after two units of prayer (two *Rak'ahs*) before sitting, and if they remember before lifting their hands and knees from the ground, they return to the sitting position without performing the Prostration of Forgetfulness. But if they leave that position (standing) and do not return, and instead**

perform the Prostration of Forgetfulness before the Salutation of Peace, and if they return after leaving and after standing, whether intentionally or inadvertently, their prayer remains valid and they perform the Prostration of Forgetfulness after the Salutation of Peace.”

#### **VIII. Assessment:**

1. Explain the ruling of laughing and weeping during prayer.
2. Clarify the ruling of listening to people's speech during prayer.
3. What should the worshipper do if they forget the middle Testimony during the prayer?

#### **XI. Extension Activity:**

Abū Hurayrah (may Allāh be pleased with him) is reported to have said:

“When the servant stands up for prayer, they are in a magnificent state. They stand before Allāh, engaging in intimate supplication, seeking His satisfaction. They stand in the presence of the Merciful, exalted and transcendent, their words heard by Him. He witnesses their actions and understands the whispers of their soul. So, let them turn towards Allāh with their heart and body. Then, let them lower their gaze humbly toward His presence, or lower it even further as it minimizes distractions. Let them not look around, nor move anything with their hands or feet, nor any part of their body. This should persist until they complete their prayer. Let those who follow

this be encouraged and remember that there is no power except through Allāh, the Mighty and Majestic.”<sup>33</sup>

Extract from this narration some etiquettes of prayer that the worshipper must adorn themselves with.

#### **X. Preparation for the Next Lesson:**

Read the upcoming lesson's text and try to answer the following questions:

1. The ruling of blowing and sneezing during prayer.
2. The ruling of turning one's face away during prayer and its types.
3. The ruling of clothing, speech, and sleep during prayer.



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<sup>33</sup> Collected by Abdullah Ibn Mubārak in *Kitāb az-Zuhud wa ar-Raqā'iq* (no. 1077).

## *Chapter 22:*

### *What is not Permissible to Perform During Prayer (2).*

#### **I. Lesson Objectives:**

1. To be aware of what is not permissible to do in prayer and its ruling.
2. To understand the ruling of doubt in matters of purification and the act of looking away during prayer.
3. To comprehend the ruling of clothing, speech, and sleep during prayer.
4. To recognise some aspects of ease in the Islāmic law.

#### **II. Introduction:**

There are certain Recommended (*Sunnah*) acts that Muslims are encouraged to do in their everyday lives, such as saying “In the Name of Allāh” when sneezing, and praising Allāh in various situations. It is possible for someone to accidentally perform them during their prayer or one might mistakenly believe that these actions are also required part of the prayer. So, what are the actions that are not permissible to do in prayer? And what is the ruling for someone who accidentally performs them during their prayer?

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

وَمَنْ نَفَخَ فِي صَلَاتِهِ سَاهِيًا سَجَدَ بَعْدَ السَّلَامِ، وَإِنْ كَانَ عَامِدًا بَطَلَتْ صَلَاتُهُ، وَمَنْ عَطَسَ فِي صَلَاتِهِ فَلَا يَشْتَغِلُ بِالْحَمْدِ وَلَا يَرُدُّ عَلَى مَنْ شَمْتَهُ وَلَا يُشَمِّتُ عَاطِسًا، فَإِنْ حَمَدَ اللَّهُ فَلَا شَيْءَ عَلَيْهِ، وَمَنْ تَنَاءَبَ فِي الصَّلَاةِ سَدَّ فَاهُ، وَلَا يَنْفُثُ إِلَّا فِي تَوْبِهِ مِنْ غَيْرِ إِخْرَاجِ حُرُوفٍ، وَمَنْ شَكَّ فِي حَدَثٍ أَوْ نَجَاسَةٍ فَتَفَكَّرَ فِي صَلَاتِهِ قَلِيلًا، ثُمَّ تَيَقَّنَ الطَّهَارَةَ فَلَا شَيْءَ عَلَيْهِ، وَمَنِ التَّفَتَّ فِي الصَّلَاةِ سَاهِيًا فَلَا شَيْءَ عَلَيْهِ، وَإِنْ تَعَمَّدَ فَهُوَ مَكْرُوهٌ، وَإِنْ اسْتَدْبَرَ الْقِبْلَةَ قَطَعَ الصَّلَاةَ، وَمَنْ صَلَّى بِحَرِيرٍ أَوْ ذَهَبٍ أَوْ سَرَقَ فِي الصَّلَاةِ أَوْ نَظَرَ مُحَرَّمًا فَهُوَ عَاصٍ وَصَلَاتُهُ صَحِيحَةٌ، وَمَنْ غَلَطَ فِي الْقِرَاءَةِ بِكَلِمَةٍ مِنْ غَيْرِ الْقُرْآنِ سَجَدَ بَعْدَ السَّلَامِ، وَإِنْ كَانَتْ مِنَ الْقُرْآنِ فَلَا سُجُودَ عَلَيْهِ إِلَّا أَنْ يَتَغَيَّرَ اللَّفْظُ أَوْ يَفْسُدَ الْمَعْنَى فَيَسْجُدَ بَعْدَ السَّلَامِ، وَمَنْ نَعَسَ فِي الصَّلَاةِ فَلَا سُجُودَ عَلَيْهِ، وَإِنْ ثَقُلَ نَوْمُهُ أَعَادَ الصَّلَاةَ وَالْوُضُوءَ.

“Whoever blows intentionally during their prayer, their prayer becomes invalid, and they should perform a Prostration of Forgetfulness after the Salutation of Peace (at the end of the prayer). If they did so unintentionally, their prayer remains valid. Whoever sneezes during their prayer should not occupy themselves with saying “All Praise is due to Allāh” (*Alhamdulillah*) nor respond to someone who invokes blessings upon them (by saying “Allāh bless you” or “*Yarhamuk Allāh*”). They should not mock someone who sneezes either. If they praise Allah (by saying “All Praise is due to Allāh” or *Alhamdulillah*), there is no harm on them. Whoever yawns during the prayer, they should cover their mouth with their hand. They should not blow their breath except into their garment without making any sound with letters.<sup>34</sup> Whoever doubts about impurity or ritual impurity (*Najāsah*) should reflect on their prayer for a short while, then become certain of their purity, and there is no harm upon them. Whoever looks around during the prayer unintentionally, there is no harm

<sup>34</sup> That is, they should not blow forcefully with their mouth.

on them. But if they intentionally do so, it is disliked (*Makrūh*). If they turn completely away from the Direction of the Prayer or *Qiblah*, their prayer is invalidated. If someone prays while wearing silk, gold, or stolen items, or if they look at something impermissible, their prayer is valid, but their action is sinful. Whoever makes an error in their recitation with a word other than from the Qur'ān, they should perform a prostration of forgetfulness after the salutation. But if the error is in the Qur'ān, they should not prostrate except if the wording changes or the meaning is altered, in which case they should prostrate after the Salutation of Peace. Whoever falls asleep during the prayer, they do not need to perform a Prostration of Forgetfulness. But if their sleep becomes heavy, they should repeat both the prayer and Minor Ablution (*Wuḍū'*).

#### IV. Important Vocabulary:

1. Cover his Mouth (سَدَّ فَاهُ): Placing one's hand over their mouth.
2. Supplicating for the One who Sneezes (التَّشْمِيْتُ): It refers to saying phrases like: “May Allāh bless you” or “*Yarhamuk Allāh*” after someone sneezes as a common practice of showing courtesy and blessing to the one who sneezed.
3. Yawning (النَّتَّأُوبُ): It is the involuntary act of opening one's mouth wide due to tiredness or drowsiness.
4. Spitting (النَّفْثُ): It refers to the act of expelling saliva or other substances from the mouth by forcefully blowing air.

5. Disliked (مَكْرُوه): is an Arabic term that refers to actions that are not sinful or prohibited but are discouraged or disliked in Islām. While performing these actions may not necessarily be sinful, avoiding them is encouraged as they may indicate a lack of good manners, etiquettes or religiosity.

## V. Lesson Summary:

This lesson looks at the rulings of what is not permissible to do in prayer and its ruling; and the ruling of doubt in matters of purification; looking away during prayer; clothing, speech, and sleep during prayer.

## VI. What is Derived from the Text:

1. Highlight, from the text, what is not permissible to do in prayer.
2. Extract, from the text, the ruling of doubt in matters of purification and the act of looking away during prayer.
3. Explain, based on the text, the ruling of making a mistake in recitation and sleeping during prayer.

## VII. Focus of the Lesson:

This lesson includes three main topics:

1. What is not Permissible to Perform in the Prayer:



The worshipper might unintentionally or intentionally commit actions during their prayer, such as blowing, sneezing, and yawning. The ruling for these actions varies based on the following:

- a) The ruling regarding blowing (forcefully exhaling air) during prayer:

Whoever intentionally or unintentionally blows (forcefully exhales air) with their mouth during their prayer, their prayer becomes invalid. If they blow unintentionally, they should perform a Prostration of Forgetfulness after the Salutation of Peace. However, if someone blows through their nose, it does not invalidate the prayer.

- b) The ruling regarding sneezing during prayer:

If someone sneezes during their prayer, they should not engage in saying: “All Praise is due to Allāh” (*lhamdulillāh*) after the sneeze. This is because what is in the prayer itself is more significant. However, if they happen to sneeze and say: “All Praise is due to Allāh” (*lhamdulillāh*) after it, there is no harm. If someone invokes blessings upon them by saying: “Allāh bless you” or (*Yarhamuk Allāh*), they should not respond to it. If someone next to them sneezes and they acknowledge it, they should not respond by saying: “Allāh bless you” or (*Yarhamuk Allāh*) either. If they do respond, their prayer becomes invalid.

- c) The ruling regarding yawning during prayer:

Whoever yawns during their prayer by opening their mouth, they should cover their mouth with their hand and should not blow while they are in prayer. This is what the author (May Allāh have mercy upon him) indicated with his statement: **“Whoever blows intentionally during their prayer... without making any sound with letters.”**

2. Doubt Regarding Purification and Looking Away During Prayer:

a) Doubt regarding ritual purification or ritual impurity:

Whoever doubts about their being in a state of ritual purity or the impurity of their clothing while in prayer, they should complete their prayer, and there is no harm upon them.

b) Looking around during the prayer:

Whoever looks around during their prayer, their prayer remains valid and there is no harm upon them. However, they have done something disliked (*Makrūh*), as it indicates a lack of etiquette towards Allāh the Almighty. ‘Ā’ishah (may Allāh be pleased with her) said: “I asked the Messenger of Allāh, peace be upon him, about looking around during prayer, and he said:

“It is something that Satan steals from the prayer of the worshipper.”<sup>35</sup>

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<sup>35</sup> Collected Bukhārī (no. 751).

Whoever turns their body to the extent that the direction of prayer or *Qiblah* becomes behind them, it becomes obligatory upon them to interrupt their prayer due to its invalidation. They should then start the prayer anew, as facing the direction of prayer or *Qiblah* is a condition for the validity of the prayer.

### 3. The Ruling of Clothing, Speech, and Sleep During the Prayer:

#### a) The prohibited clothing during the prayer:

The author mentioned four things that are considered prohibited for a Muslim, both during and outside of the prayer. They are: wearing gold jewellery for men, wearing silk for men, looking at what Allāh has forbidden, and consuming stolen property. Whoever engages in any of these things during prayer is committing a sin, but their prayer remains valid. As the author (may Allāh have mercy upon him) states: **“If someone prays while wearing silk, gold, or stolen items, or if they look at something impermissible, their prayer is valid, but their action is sinful.”**

#### b) The ruling regarding speaking during the prayer:

The speech that occurs unintentionally from the one praying has three possible scenarios, because it could either:

- i. Apart from the Noble Qur’ān, and its ruling is to perform Prostration of Forgetfulness after the Salutation of Peace.

- ii. If it is from the Noble Qur'ān, and there has been a change in the wording or a distortion in the meaning, the ruling is to perform Prostration of forgetfulness after the Salutation of Peace.
  - iii. If it is from the Noble Qur'ān and nothing about it has changed, then there is no prostration for it.
- c) The ruling regarding falling asleep during the prayer.

There are two possible scenarios in regard to falling asleep during the prayer:

- i. One scenario is if the sleep is extremely light, then there is nothing against it, and the prayer remains valid.
- ii. The other scenario is if the sleep is deep, and the ruling in this case is to repeat the Minor Ablution (*Wuḍū'*) and perform the prayer again.

This is what the author (may Allāh have mercy upon him) meant when he said: **“Whoever falls asleep during the prayer, they do not need to perform a Prostration of Forgetfulness. But if their sleep becomes heavy, they should repeat both the prayer and Minor Ablution (*Wuḍū'*).”**

## VIII. Assessment:

1. Explain the ruling of yawning, sneezing, and yawning during prayer.
2. Clarify the ruling of speaking and looking around during prayer.

3. Elaborate on the types of sleep during prayer and their rulings.

## XI. Extension Activity:

“If the praying person (individual) laughs out loud, his prayer is invalidated. If the one praying is leading the prayer and he prolongs the laughter, his prayer is disrupted, and if he is being lead in prayer, he continues, and there is no consequence upon him. "If he (the praying person) smiles, he continues his prayer, whether he is praying individually or as a follower. The praying person should not Say: praises Allāh” after sneezing. "If he (the praying person) does so (praises Allāh after sneezing), it is within his right (to do so). However, leaving it is better for him. He should not respond with a gesture to someone who signals him, whether it's during an obligatory (*Fard*) or supererogatory (*Nāfilah*) prayer. Mālik's opinion was that if he (the person) yawns outside of the prayer, he should cover his mouth with his hand.”<sup>36</sup>

Read the above text and clarify the ruling regarding the occurrence of the actions mentioned in it related to the prayer.

## X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. The ruling on the groaning of a sick person during prayer.

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<sup>36</sup> at-Tahthīb fi Ikhtiṣār al-Madawwanah by Abī Qāsim al-Barāthaghī, vol. 1, p. 269.

2. The ruling on someone who prostrates with the side of their forehead.

## *Lesson 23:*

### *Actions in Prayer that May be Forgiven.*

#### **I. Lesson Objectives:**

1. To become familiar with some of the forgivable actions in prayer and the ruling regarding committing them.
2. To understand the ruling on the *Imām's* pause and prompting in the recitation of the prayer.
3. To sense the leniency of Islām and its facilitating ease for people.

#### **II. Introduction:**

The prayer is considered a means of connection drawing the believer nearer to Almighty Allāh. So, it is essential that its worshipper strives to perform it as perfect as possible, striving to be away from anything that diverts it from the purity of this intended purpose. Sometimes, the worshipper might be compelled to perform actions that are deemed outside the scope of prayer. So, what are the forgiven actions performed during the prayer?

#### **III. The Text:**

*Imām* al-Akhḍarī, may Allāh have mercy upon him, said:

وَأَنِينُ الْمَرِيضِ مُغْتَفَرٌ، وَالتَّخَنُّعُ لِلضَّرُورَةِ مُغْتَفَرٌ، وَلِلْإِفْهَامِ مُنْكَرٌ وَلَا تَبْطُلُ الصَّلَاةُ بِهِ، وَمَنْ نَادَاهُ أَحَدٌ فَقَالَ لَهُ: سُبْحَانَ اللَّهِ كُرْهُ وَصَحَّتْ صَلَاتُهُ، وَمَنْ وَقَفَ فِي الْقِرَاءَةِ وَلَمْ يَفْتَحْ عَلَيْهِ أَحَدٌ تَرَكَ تِلْكَ الْآيَةَ وَقَرَأَ مَا بَعْدَهَا، فَإِنْ تَعَذَّرَتْ عَلَيْهِ رَكْعٌ، وَلَا يَنْظُرُ مُصْحَفًا بَيْنَ يَدَيْهِ إِلَّا أَنْ يَكُونَ فِي الْفَاتِحَةِ فَلَا بُدَّ مِنْ كَمَالِهَا بِمُصْحَفٍ أَوْ غَيْرِهِ، فَإِنْ تَرَكَ مِنْهَا آيَةً سَجَدَ قَبْلَ السَّلَامِ، وَإِنْ كَانَ أَكْثَرَ بَطَلَتْ صَلَاتُهُ، وَمَنْ فَتَحَ عَلَى غَيْرِ إِمَامِهِ بَطَلَتْ صَلَاتُهُ، وَلَا يَفْتَحُ عَلَى إِمَامِهِ إِلَّا أَنْ يَنْتَظِرَ الْفَتْحَ أَوْ يُفْسِدَ الْمَعْنَى، وَمَنْ جَالَ فِكْرُهُ قَلِيلًا فِي أُمُورِ الدُّنْيَا نَقَصَ ثَوَابُهُ وَلَمْ تَبْطُلْ صَلَاتُهُ، وَمَنْ دَفَعَ الْمَاشِي بَيْنَ يَدَيْهِ أَوْ سَجَدَ عَلَى شِقِّ جَبْهَتِهِ أَوْ سَجَدَ عَلَى طِيَّةٍ أَوْ طَيِّتَيْنِ مِنْ عِمَامَتِهِ فَلَا شَيْءَ عَلَيْهِ، وَلَا شَيْءٌ فِي غَلْبَةِ الْقِنَاءِ وَالْقُلُسِ فِي الصَّلَاةِ.

“The moaning of a sick person is forgiven, and murmuring due to necessity is forgiven. However, murmuring for the sake of making oneself heard is disapproved, but it does not invalidate the prayer. If someone calls to another person during their prayer saying to them, Glory be to Allāh (*SubhānAllāh*), it is disliked, and his prayer is accepted. Whoever stops during their recitation<sup>37</sup> and no one helps him, he should leave that verse and recite what comes after it. So, if it becomes difficult for him, he should perform a unit of prayer, and he should not look at a copy of the Noble Qur’ān in front of him, except if he is in the Opening Chapter (*Sūrah al-Fātiḥah*), for the Opening Chapter (*Sūrah al-Fātiḥah*) must be recited completely from a copy of the Noble Qur’ān or by memory. If he left out a verse from it (Opening Chapter or *Sūrah al-Fātiḥah*), he should perform the Prostration of Forgetfulness before the Salutation of Peace. But, if it was the majority of it (Opening Chapter or *Sūrah al-Fātiḥah*), then his prayer is invalidated. Whoever starts reciting when their *Imām* did not, their prayer is nullified. If someone starts reciting, preceding the *Imām*

<sup>37</sup> Due to forgetfulness.



who is leading the prayer, their prayer becomes invalid. He should not start reciting ahead of his *Imām*, unless he waits for the beginning or if he changes the meaning. Whoever's mind becomes preoccupied with worldly matters for a short while, his reward diminishes, but his prayer does not become invalid. Whoever pushes away a walking object from in front of him, or prostrates on the side of his forehead, or prostrates on a piece of his turban, then there is no harm upon him. And there is no harm if (involuntary) vomiting or belching occurs during the prayer.”

#### IV. Important Vocabulary:

1. Moaning (أَنِينٌ): the audible sound that comes from pain, suffering, or distress. It's the sound one makes when experiencing discomfort or agony.
2. Murmuring (التَّخَنُّجُ): This is the act of making low, indistinct sounds, often indicating uncertainty, hesitation, or confusion. It can also describe the repetition of sounds within the chest, suggesting a kind of internal murmuring or resonance.
3. Opened up to him (فَتَّحَ عَلَيْهِ): This expression signifies someone explaining, clarifying, or elaborating on a topic to another person, particularly when the latter is struggling to understand or comprehend it. It's like providing insights or shedding light on something that was previously unclear.
4. Furrowed his Forehead (شَقَّ جَبْهَتَهُ): This phrase is used to describe the action of someone raising their eyebrows or wrinkling their forehead due to confusion, concentration, or deep thought. It is a physical

expression often associated with someone trying to understand or figure something out.

5. Vomit (الْقَيْءُ): This is the act of expelling the contents of the stomach through the mouth. It is the process of throwing up, usually due to illness, discomfort, or a reaction to something ingested.

## V. Lesson Summary:

This lesson looks at the actions, particularly those that are involuntary, that if they are done in prayer that may be forgiven.

## VI. What is Derived from the Text:

1. Extract from the text the rulings of moaning and murmuring, and the response of the supplicant during prayer.
2. Explain, from the text, the ruling on pausing in recitation, and the permissibility of elongation and its absence.
3. Summarise, from the text, the ruling on passing in front of the worshiper.

## VII. Focus of the Lesson:

This lesson includes three main topics:

1. Actions that are forgiven during prayer.

The things that have been forgiven during prayer, include:

- i. Moaning, which refers to the sounds a sick person may produce, and sighing, are both forgiven during prayer. They do not affect the prayer. This applies even if they are among the sounds that naturally accompany speech, as the person is compelled to do so.
- ii. Murmuring: if someone murmurs during their prayer out of necessity, their prayer is valid, and there is no Prostration of Forgetfulness required for it, as agreed upon by scholars.
- iii. Responding to a caller: So, if someone is called by another person while they are in prayer, and they reply: “Glory be to Allāh” (*SubḥānAllāh*), such a response is disliked during prayer, but their prayer remains valid.

The author (may Allāh have mercy upon him) addressed all of these with his statement: **“The moaning of a sick person is forgiven, and murmuring due to necessity is forgiven. However, murmuring for the sake of making oneself heard is disapproved, but it does not invalidate the prayer. If someone calls to another person during their prayer saying to them, Glory be to Allāh (*SubḥānAllah*), it is disliked, and his prayer is accepted.”**

- iv. Pushing away what passes in front of the worshipper: When an animal or a person passes in front of the worshiper, they are required according to Islāmic law to push it away and prevent it from passing. If they do so, there is no harm upon them.
- v. Prostrating on the side of the forehead: So, whoever prostrates on a part of their forehead, there is no harm upon them. This

is because prostrating on a portion of the forehead is sufficient, as it fulfils the obligatory act upon them.

vi. Prostrating on a fold of the turban: So, whoever prostrates on a fold of their turban, there is no harm upon them, and their prayer remains valid.

vii. The act of vomiting: It has two possible scenarios:

The first scenario: If someone experiences minor vomiting or belching without anything being returned from their stomach, their prayer is valid, and there is no harm upon them.

The second scenario: If someone intentionally induces vomiting or belching, or they force what came out back into their stomach, their prayer becomes invalid.

## 2. The Ruling of Pausing During Recitation:

If someone recites a verse and is unable to complete it, and no one else prompts them<sup>38</sup> then they should leave what they could not complete and proceed with the verses that come after it. If they are unable to do so, they should perform the bowing position, and there is no Prostration of Forgetfulness required for them. It's not

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<sup>38</sup> That is, they aren't given the remaining part of the verse.

permissible for them to look at a copy of the Noble Qur'ān in front of them to complete the chapter.

Whoever pauses during the Opening Chapter (*Sūrah al-Fātiḥah*) should complete it, as it is obligatory for them. If they don't, their prayer is not valid unless it's due to either:

- i. Leaving only a verse from it, in which case the Prostration before the Salutation of Peace (*Sujūd al-Qabālī*) is obligatory upon them, and their prayer remains valid.
- ii. If they omitted more than one verse from it the Opening Chapter or *Sūrah al-Fātiḥah*, then the prayer is invalidated.

Whoever is praying and another person prompts them in another prayer, their prayer is invalidated due to the lack of connection between them.

It is not permissible for the one being led in prayer to prompt the *Imām* when they can not complete a verse, except if the *Imām* waits for the prompting or recites something that changes the meaning.

Whoever's mind becomes preoccupied with worldly matters while in prayer, their prayer is still valid.

The author (may Allāh have mercy upon him) indicated all of this with his statement: **“Whoever stops during their recitation, and no one helps him, he should leave that verse and recite what comes after it. So, if it becomes difficult for**

him, he should perform a unit of prayer, and he should not look at a copy of the Noble Qur'ān in front of him, except if he is in the Opening Chapter (*Sūrah al-Fātiḥah*), for the Opening Chapter (*Sūrah al-Fātiḥah*) must be recited completely from a copy of the Noble Qur'ān or by memory. If he left out a verse from it (Opening Chapter or *Sūrah al-Fātiḥah*), he should perform the Prostration of Forgetfulness before the Salutation of Peace. But, if it was the majority of it (Opening Chapter or *Sūrah al-Fātiḥah*), then his prayer is invalidated. Whoever started reciting when their *Imām* did not, their prayer is nullified. If someone starts reciting, preceding the *Imām* who is leading the prayer, their prayer becomes invalid. He should not start reciting ahead of his *Imām*, unless he waits for the beginning or if he changes the meaning. Whoever's mind becomes preoccupied with worldly matters for a short while, his reward diminishes, but his prayer does not become invalid. Whoever pushes away a walking object from in front of him, or prostrates on the side of his forehead, or prostrates on a piece of his turban, then there is no harm upon him. And there is no harm if (involuntary) vomiting or belching occurs during the prayer.”

#### VIII. Assessment:

1. Clarify the actions that are forgiven during prayer.

2. Explain the ruling regarding someone performing actions that are forgiven during prayer.
3. Highlight the ruling of the Imam's pause and recitation correction during prayer.

#### **XI. Extension Activity:**

Al-Jazwīlī (may Allāh have mercy upon him) said:

“There has been a difference of opinion concerning murmuring in prayer without necessity. There are two opinions: Does it invalidate the prayer or is it disliked? If it happens and occurs, his prayer is still valid. Similarly, yawning, sighing, moaning, and audible crying do not invalidate the prayer. This is the consensus.”<sup>39</sup>

Read the text and extract from it the actions that are forgiven during prayer and their rulings.

#### **X. Preparation for the Next Lesson:**

Read the upcoming lesson's text and try to answer the following questions:

1. The ruling regarding the one being lead in prayer if they become absent-minded, drowsy, or experience a sense of confusion during the prayer.

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<sup>39</sup> Muwāhib al-Jalīl fī Sharḥ Mukhtaṣir al-Khall, vol.

2. The ruling concerning someone who forgets to differentiate between the supererogatory Night (*Witr*) Prayer and the Odd-Numbered (*Shaf'*) Prayer through the Testimony.
3. The ruling of repelling harm during the prayer.





## *Lesson 24:*

### *The Unintentional Mistake of the One being Lead in Prayer and Repelling Harm During the Prayer.*

#### **I. Lesson Objectives:**

1. To understand some rulings of unintentional mistakes related to the one being led in prayer.
2. To understand the ruling of repelling harm during prayer.
3. To contemplate the grace of Allāh upon His servants by protecting them from harm.

#### **II. Introduction:**

Prayer is considered a connection between the servant and their Creator. It has its own set of rules. We have already learned some aspects related to the one leading the prayer or the *Imām*, and in this lesson, we will cover some of the rulings associated with the one being led in prayer. Additionally, we will discuss the ruling of repelling harm during prayer. So, what are the specific rulings concerning the one being led in prayer? And what is the ruling on a person repelling harm from themselves during prayer?

#### **III. The Text:**

*Imām* al-Akhḍarī, may Allāh have mercy upon him, said:

وَسَهْوُ الْمَأْمُومِ يَحْمِلُهُ الْإِمَامُ إِلَّا أَنْ يَكُونَ مِنْ نَقْصِ الْفَرِيضَةِ، وَإِذَا سَهَا الْمَأْمُومُ أَوْ نَعَسَ أَوْ زُوجِمَ عَنِ الرُّكُوعِ وَهُوَ فِي غَيْرِ الْأُولَى، فَإِنْ طَمِعَ فِي إِدْرَاكِ الْإِمَامِ قَبْلَ رَفْعِهِ مِنَ السَّجْدَةِ الثَّانِيَةِ رَكَعَ وَلَحَقَهُ، وَإِنْ لَمْ يَطْمَعْ تَرَكَ الرُّكُوعَ وَتَبَعَ إِمَامَهُ وَقَضَى رَكَعَةً فِي مَوْضِعِهَا بَعْدَ سَلَامِ إِمَامِهِ، وَإِنْ سَهَا عَنِ السُّجُودِ أَوْ زُوجِمَ أَوْ نَعَسَ حَتَّى قَامَ الْإِمَامُ إِلَى رَكَعَةٍ أُخْرَى سَجَدَ إِنْ طَمِعَ فِي إِدْرَاكِ الْإِمَامِ قَبْلَ الرُّكُوعِ وَإِلَّا تَرَكَهُ وَتَبَعَ الْإِمَامَ وَقَضَى رَكَعَةً أُخْرَى أَيْضًا، وَحَيْثُ قَضَى الرُّكَعَةَ فَلَا سُجُودَ عَلَيْهِ إِلَّا أَنْ يَكُونَ شَاكًّا فِي الرُّكُوعِ أَوْ السُّجُودِ، وَمَنْ جَاءَتْهُ عَقْرَبٌ أَوْ حَيَّةٌ فَقَتَلَهَا فَلَا شَيْءَ عَلَيْهِ إِلَّا أَنْ يَطُولَ فِعْلُهُ أَوْ يَسْتَدْبِرَ الْقِبْلَةَ فَإِنَّهُ يَقْطَعُ، وَمَنْ شَكَّ هَلْ هُوَ فِي الْوُثْرِ أَوْ فِي ثَانِيَةِ الشَّفْعِ جَعَلَهَا ثَانِيَةَ الشَّفْعِ وَسَجَدَ بَعْدَ السَّلَامِ ثُمَّ أَوْتَرَ، وَمَنْ تَكَلَّمَ بَيْنَ الشَّفْعِ وَالْوُثْرِ سَاهِيًا فَلَا شَيْءَ عَلَيْهِ، وَإِنْ كَانَ غَامِداً كَرِهَ وَلَا شَيْءَ عَلَيْهِ.

“The unintentional mistake of the one being led in the prayer is borne by the *Imām*, except in cases where it involves a deficiency in an obligatory act. If the one being led in the prayer makes a mistake, becomes drowsy, or encounters an obstruction during the bowing position while in any unit of the prayer other than the first one. If the one being led in prayer missed the prostration, was distracted, or fell asleep to the extent that the *Imām* had already risen for the second bowing, then if the follower hopes to catch up with the *Imām* before the bowing position, they should perform the prostration. If they do not hope to catch up, they should leave the prostration and follow the *Imām*. Then, they should perform another bowing to compensate for the missed prostration. And if the follower made up the missed bowing, they should not perform the prostration for it, unless they were uncertain about their bowing or prostration. If a scorpion or snake comes to them during the prayer and they kill it, there is no harm on them except if this action takes a long time or if they turn away from the Direction of the Prayer or *Qiblah*, in which case their prayer

would be invalidated. And whoever is uncertain whether he is in the supererogatory Night (*Witr*) unit of prayer or in the second part of the Odd-Numbered (*Shaf'*) Prayer unit, he should consider it as the second part of the Odd-Numbered (*Shaf'*) Prayer, and he should perform a prostration after the greeting final Salutation of Peace, and then perform the supererogatory Night (*Witr*). If someone spoke unintentionally between the second cycle of the Odd-Numbered (*Shaf'*) Prayer and the the supererogatory Night (*Witr*), there is no consequence on them. However, if it was intentional, it is disliked but there is no harm on them.”

#### IV. Important Vocabulary:

1. Drowsiness (نَعَسَ): Indicates the state of drowsiness, where a person is in a state of lethargy, tiredness, and a desire to sleep. This verb is used to describe the feeling of drowsiness, readiness to sleep, or briefly losing consciousness.
2. Obstructed or Congestion (زُجِمَ): It refers to a situation when something restricts or narrows a person's ability, preventing them from performing a specific obligation among the obligatory acts of prayer.

#### V. Lesson Summary:

This lesson looks at the actions, particular rulings on unintentional mistakes related to the one being led in prayer and the repelling of harm during prayer.

## VI. What is Derived from the Text:

1. Extract from the text the ruling of the mistake of the one being led in the prayer or their sleeping in prayer.

Errors or mistakes of those being led in the prayer, if they concern Recommended (*Sunnah*) acts and virtuous acts, then the *Imām* is responsible for them, and there is no responsibility upon the follower.

If the one being led in the prayer leaves an obligatory (*Fard*) act from the obligatory acts, then the *Imām* is not held responsible for them. This applies to acts like the bowing position and prostration (*Sujud*), except for reciting the Opening Chapter (*Sūrah al-Fātiḥah*), as the *Imām* bears the recitation of the Opening Chapter (*Sūrah al-Fātiḥah*).

If the one being led in the prayer becomes distracted or falls asleep, or loses focus during the bowing position or the prostration (*Sujud*) while they are performing a unit of prayer other than the first one, then there are two possibilities:

- i. If they do not intend to catch up (with the *Imām*), they should leave the bowing position or prostration and follow their *Imām*. They should then perform the unit of prayer in its place after their *Imām* gives the final Salutation of Peace, and there is no prostration in this case.

And up to this point, the author (may Allāh have mercy upon him) indicated with his statement: “The mistake of the one being led in the prayer is borne by the *Imām*.... up to his statement regarding the bowing and prostration.”

2. Explain, based on the text, the ruling of repelling harm during prayer:
  - i. Whoever is uncertain whether they are in the supererogatory Night (*Witr*) or in the second unit of the Odd-Numbered (*Shaf'*) Prayer, they should consider it as the second unit of the Odd-Numbered (*Shaf'*) Prayer. They should perform a prostration after the salutation (of the prayer) and then offer a single unit of the supererogatory Night (*Witr*).
  - ii. Whoever speaks casually between Odd-Numbered (*Shaf'*) Prayer and the supererogatory Night (*Witr*), there is no harm upon them. However, if they do so intentionally, it is disliked but there is no sin upon them.

## VII. Focus of the Lesson:

This lesson includes two main topics:

1. The mistake of the one being led in prayer and its rulings.
2. The ruling of repelling harm during prayer.

If someone is in their prayer and something from the creatures of the earth approaches them, such as a scorpion, snake, or similar creatures that may cause harm, and they engage in killing it, there is no harm upon them as long as being occupied with that does not become excessive. Alternatively, if it becomes necessary for them to do so while turning away from the direction of the prayer or *Qiblah* then if such a situation arises, they should interrupt their prayer and restart it from the beginning.

The author (may Allāh have mercy upon him) indicated this with the statement: “**. If a scorpion or snake comes to them during the prayer and they kill it, there is no harm on them except if this action takes a long time or if they turn away from the Direction of the Prayer or *Qiblah*, in which case their prayer would be invalidated.**”

Then the author concluded with two jurisprudential wisdoms related to the Odd-Numbered (*Shaf'*) Prayer and supererogatory Night (*Witr*), prayers, and they are:

#### VIII. Assessment:

1. Highlight the ruling of the one being led in the prayer missing a Recommended (*Sunnah*) act in prayer.
2. Explain the ruling of a one being led in the prayer being constrained from performing an obligatory (*Fard*) act.
3. Elaborate on the ruling of repelling harm in prayer.

## XI. Extension Activity:

At-Tanūkhī (may Allāh have mercy upon him) said:

“One of the characteristics of the supererogatory Night (*Witr*) is recitation. There is a difference of opinion among scholars regarding whether the recitation in supererogatory Night (*Witr*) should be specific and additional to what's recited in the regular prayers. Some have said it should be limited to specific surahs along with the Opening Chapter (*Sūrah al-Fātiḥah*), while others have argued that there's no specific limitation. The correct view is that it should be specific to three chapters of the Noble Qur'ān.”<sup>40</sup>

Read the text and extract the jurisprudential rulings related to the supererogatory Night (*Witr*) prayer.

## X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. When does the one being led in prayer perform the Prostration of Forgetfulness before the final Salutation of Peace and the Prostration of Forgetfulness after the final Salutation of Peace with the *Imām*?
2. The ruling regarding the Prostration of Forgetfulness performed after the separation from the *Imām*.

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<sup>40</sup> *At-Tanbīh 'alā Mabādi' al-Ta'wjiyyah*, vol. 2, p. 565.

## *Lesson 25:*

### *The Rulings Related to the one who Unintentionally Arrives late to the Prayer.*

#### I. Lesson Objectives:

1. To become familiar with the rulings of the one who arrives late to the prayer and has not separated from the *Imām*.
2. To comprehend the rulings of unintentional mistakes made by the one who arrives late to the prayer after being separated from the *Imām*.
3. To develop a sense of the profoundness of Islāmic jurisprudence and its keenness on the welfare of its followers.

#### II. Introduction:

The true believer is eager for goodness, always striving to attain and achieve it. However, he may encounter distractions that divert them from seizing the good. Due to the concern of Islām for the well-being of its followers and to ensure that their efforts are not wasted, a practice was established by which the one who arrives late for the congregational prayer can complete their worship and to be justly rewarded for their noble efforts. So, how does the one who arrives late for the prayer complete their worship? And what is the ruling if they miss the *Imām* unintentionally?



### III. The Text:

*Imām* al-Akhḍarī, may Allāh have mercy upon him, said:

وَالْمُسْبُوقُ إِنْ أَدْرَكَ مَعَ الْإِمَامِ أَقَلَّ مِنْ رَكْعَةٍ، فَلَا يَسْجُدُ مَعَهُ لَا قَبْلِيًّا وَلَا بَعْدِيًّا، فَإِنْ سَجَدَ مَعَهُ بَطَلَتْ صَلَاتُهُ، وَإِنْ أَدْرَكَ رَكْعَةً كَامِلَةً أَوْ أَكْثَرَ، سَجَدَ مَعَهُ الْقَبْلِيَّ وَالْآخِرَ الْبَعْدِيَّ حَتَّى يُتِمَّ صَلَاتَهُ فَيَسْجُدَ بَعْدَ سَلَامِهِ، فَإِنْ سَجَدَ مَعَ الْإِمَامِ عَامِداً بَطَلَتْ صَلَاتُهُ، وَإِنْ كَانَ سَاهِيًا سَجَدَ بَعْدَ السَّلَامِ، وَإِنْ سَهَا الْمُسْبُوقُ بَعْدَ سَلَامِ الْإِمَامِ فَهُوَ كَالْمُصَلِّي وَحْدَهُ، وَإِذَا تَرْتَّبَ عَلَى الْمُسْبُوقِ بَعْدِيٌّ مِنْ جِهَةِ إِمَامِهِ وَقَبْلِيٌّ مِنْ جِهَةِ نَفْسِهِ أَجْزَأُهُ الْقَبْلِيُّ.

“The one who arrives late and catches up with the *Imām* in prayer for less than a unit of prayer should not perform a Prostration of Forgetfulness neither before nor after the prayer. If they prostrate with the *Imām*, their prayer becomes invalid. However, if they catch up with a complete a unit pf prayer or more, they should prostrate along with the *Imām* with the prostration before the final salutation of Peace and delay the prostration after the final salutation of Peace until completing their prayer. Then, after the final salutation of the prayer, they should prostrate. If they intentionally prostrate with the *Imām*, their prayer becomes invalidated. However, if they prostrate absentmindedly, they should prostrate after the final Salutation of Peace. If the one who arrives late to the prayer makes a mistake after the *Imām*’s final salutation, their situation is similar to that of an individual praying alone. If someone lines up (intending to join the prayer) behind the one who arrives late to the prayer, being behind the *Imām*, and in front of themselves, the Prostration of Forgetfulness before the final Prostration of Peace position suffices them.

#### IV. Important Vocabulary:

1. The One who Arrives Late to the Prayer (الْمَسْبُوقُ): This refers to the person who arrives late and joins the congregation prayer after the *Imām* has already started leading the prayer.
2. It suffices him (أَجْزَأُهُ): In the context of Islāmic jurisprudence, this phrase indicates that a particular action or situation is considered acceptable or sufficient for an individual's religious obligation.

#### V. Lesson Summary:

This lesson looks at some of the rulings pertaining to the one who unintentionally arrives late to the prayer.

#### VI. What is Derived from the Text:

1. Explain, from the text, when the one who unintentionally arrives late to the prayer should prostrate with the *Imām*, both in the Prostration of Forgetfulness before the final Salutation of Peace and the Prostration of Forgetfulness after the final Salutation of Peace.
2. Clarify, from within the text, the ruling of the mistake made by the one who unintentionally arrives late to the prayer after being separated from the *Imām*.

#### VII. Focus of the Lesson:

This lesson includes two main topics:

1. The rulings of the one who unintentionally arrives late to the prayer and has not separated from the *Imām*.
  - i. If someone catches less than a complete unit of prayer, they do not join the congregation in the aspects that follow it, such as Prostration of Forgetfulness before the final Salutation of Peace or the Prostration of Forgetfulness after the final Salutation of Peace. So, if the *Imām* performs a one of these Prostration of Forgetfulness due to a particular reason, the individual who caught less than a unit of prayer does not follow the *Imām* in either the Prostration of Forgetfulness performed before or after final Salutation of Peace.
  - ii. If they catch a unit of prayer or more of the prayer, they follow the *Imām* in case of a mistake. They have two possible situations:
    - a) If the *Imām* performs the Prostration of Forgetfulness performed before the final Salutation of Peace for a specific reason, then those being led in the prayer should follow the *Imām*. So, when the *Imām* prostrates, they prostrate with the *Imām*.
    - b) If the *Imām*. performs Prostration of Forgetfulness performed after the final Salutation of Peace, those being led in prayer do not prostrate along with the *Imām*, instead, the one's being led in prayer delay the performance of the Prostration of Forgetfulness performed after the final Salutation of Peace until

completing their prayer, and then they prostrate. However, if the follower goes against this and performance of the Prostration of Forgetfulness performed after the final Salutation of Peace prostrates with the *Imām*., their prayer becomes invalid. The author (may Allāh have mercy upon him) points to this when saying: “The one who arrives late and catches up with the *Imām* in prayer for less than a unit of prayer should not perform a Prostration of Forgetfulness neither before nor after the prayer. If they prostrate with the *Imām*, their prayer becomes invalid. However, if they catch up with a complete a unit pf prayer or more, they should prostrate along with the *Imām* with the prostration before the final salutation of Peace and delay the prostration after the final salutation of Peace until completing their prayer. Then, after the final salutation of the prayer, they should prostrate..”

2. Mistakes of the one who arrives unintentionally arrives late to the prayer after being separated from the *Imām*:

As previously mentioned, if those being led in prayer make an error while following the *Imām*., the *Imām* bears the responsibility for it. However, if the follower makes a mistake while not following the *Imām* and performs the missed part later, the *Imām* does not bear the responsibility for it. This is because the guidance of the *Imām* is no

longer applicable, and the ruling then becomes the ruling of the one praying as an individual.

This is the meaning of what the author stated: **“If the one who arrives late to the prayer makes a mistake after the *Imām*’s final salutation, their situation is similar to that of an individual praying alone.”**

If it happens that the Prostration of Forgetfulness after the final salutation of Peace becomes obligatory upon the *Imām*, and it happens that the one being led in the prayer is in a situation where they need to compensate for what they missed after standing up (from the prayer) and if they happen to be obliged to perform the Prostration of Forgetfulness before the final Salutation of Peace, the ruling that is carried out is one that is accordance to the *Sunnah*: this is the Prostration of Forgetfulness that comes before the Final Salutation of Peace, because it compensates for the prayer and stands in place of the later one. This is the meaning of what the author (may Allāh have mercy upon him): **“If someone lines up (intending to join the prayer) behind the one who arrives late to the prayer, being behind the *Imām*, and in front of themselves, the Prostration of Forgetfulness before the final Prostration of Peace position suffices them.”**

## VIII. Assessment:

1. Provide a detailed explanation of the situations of the one who unintentionally arrives late to the prayer and has not separated from the *Imām*.
2. Clarify the ruling for the one who unintentionally arrives late to the prayer when they make a mistake after being separated from their *Imām*.

## **XI. Extension Activity:**

Ibn Āshir (may Allāh have mercy upon him) said:

1. one who unintentionally arrives late to the prayer prostrates before the *Imām*, both in the Prostration of Forgetfulness before the final Salutation of Peace and the Prostration of Forgetfulness after the final Salutation of Peace.
2. If they make a mistake, they should prostrate after the prayer's final salutation.
3. If someone commits that mistake, he or she should be restricted.
4. For the one who didn't attain a complete unit of prayer, prostration is not required.

Read the above text and extract the rulings related to the one who unintentionally arrives late to the prayer.

## **X. Preparation for the Next Lesson:**

Read the upcoming lesson's text and try to answer the following questions:

1. The ruling of someone who forgets a obligatory (*Fard*) element of the prayer.
2. The ruling of someone who gives the final Salutation of Peace while uncertain about the completion of their prayer.



## *Lesson 26:*

### *The Rectification of a Missed Pillar of the Prayer.*

#### **I. Lesson Objectives:**

1. Understand the ruling regarding someone who forgets one of the pillars of the prayer.
2. To comprehend the ruling for someone who offers the salutation while unsure about the completion of their prayer.
3. To prioritise the performance of the prayer with its essential pillars.

#### **II. Introduction:**

Allāh, the Most Exalted and Sublime, has legislated the Prostration of Forgetfulness in prayer to rectify errors that may occur in some of its actions and to ward off the whispers and insinuations of Satan. However, there are certain actions within the prayer that, if omitted, are not rectified by the Prostration of Forgetfulness. Instead, it becomes necessary for the worshipper to compensate for them and perform them. So, what are the actions in prayer that, if omitted, require the worshipper to compensate for them? And what is the method of making up for them?

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:



وَمَنْ نَسِيَ الرُّكُوعَ وَتَذَكَّرَهُ فِي السُّجُودِ رَجَعَ قَائِمًا، وَيُسْتَحَبُّ لَهُ أَنْ يُعِيدَ شَيْئًا مِنَ الْقِرَاءَةِ ثُمَّ يَرْكَعُ وَيَسْجُدُ بَعْدَ السَّلَامِ، وَمَنْ نَسِيَ سَجْدَةً وَاحِدَةً وَتَذَكَّرَهَا بَعْدَ قِيَامِهِ رَجَعَ جَالِسًا وَسَجَدَهَا، إِلَّا أَنْ يَكُونَ قَدْ جَلَسَ قَبْلَ الْقِيَامِ فَلَا يُعِيدُ الْجُلُوسَ، وَمَنْ نَسِيَ سَجْدَتَيْنِ خَرَّ سَاجِدًا وَلَمْ يَجْلِسْ وَيَسْجُدُ فِي جَمِيعِ ذَلِكَ بَعْدَ السَّلَامِ، وَإِنْ تَذَكَّرَ السُّجُودَ بَعْدَ رَفْعِ رَأْسِهِ مِنَ الرُّكْعَةِ الَّتِي تَلِيهَا، تَمَادَى عَلَى صَلَاتِهِ وَلَمْ يَرْجِعْ، وَأَلْغَى رُكْعَةَ السُّهُوِ وَزَادَ رُكْعَةً فِي مَوْضِعِهَا بَانِيًا وَسَجَدَ قَبْلَ السَّلَامِ، إِنْ كَانَتْ مِنَ الْأُولَيَيْنِ وَتَذَكَّرَ بَعْدَ عَقْدِ الثَّالِثَةِ، وَبَعْدَ السَّلَامِ إِنْ لَمْ تَكُنْ مِنَ الْأُولَيَيْنِ، أَوْ كَانَتْ مِنْهُمَا وَتَذَكَّرَ قَبْلَ عَقْدِ الثَّالِثَةِ؛ لِأَنَّ السُّورَةَ وَالْجُلُوسَ لَمْ يَفُوتَا، وَمَنْ سَأَمَ شَاكَ فِي كَمَالِ صَلَاتِهِ بَطَلَتْ صَلَاتُهُ.

“Whoever forgets bowing and remembers it during the prostration, should return to the standing position. It is recommended for them to repeat a portion of the recitation, then they should bow and prostrate after the final Salutation of Peace. Whoever forgets a single prostration and remembers it after standing up, should return while seated and perform the prostration, except if they had already sat before standing, in which case they do not repeat the sitting. Whoever forgets two prostrations, should prostrate while seated and not sit, and then perform the prostrations after the final Salutation of Peace. However, if they remember the prostrations after raising their head from the unit of prayer that follows it, they should continue their prayer without going back. If he nullified the Prostration of Forgetfulness and added an extra unit of prayer in its place, constructing it properly, and then prostrated before the final Salutation of Peace, whether it was from the earlier units of prayer, and remembered it after completing the third unit of prayer and after the final Salutation of Peace, if it was not among the first units of prayer, or if it was one of them and he remembered before completing the third unit of prayer, because recitation of the chapter of the Qur’ān and the sitting were not missed.

Whoever gives the final Salutation of Peace while uncertain in the completion of his prayer, his prayer becomes invalid.”

#### IV. Important Vocabulary:

1. Fell into Prostration (سَاجِدًا خَرَّ): This phrase refers to the action of someone bowing down and placing their forehead on the ground in a prostrate position, typically during prayer.
2. Persisted in Doing Something (تَمَادَى عَلَى الشَّيْءِ): This phrase refers to someone continuing to engage in a specific action repeatedly or continuously without stopping or retracting.
3. Concluded the bowing position (عَفَّذَ الرُّكْعَةَ): This phrase refers to the action of raising the head from the bowing position in prayer after completing the supplications and remembrance in that posture.

#### V. Lesson Summary:

This lesson looks at some of the rulings ruling regarding someone who forgets one of the pillars of the prayer.

#### VI. What is Derived from the Text:

1. Extract from the text the ruling for someone who forgets a pillar of the prayer.

2. Elaborate, using the text, the ruling for someone who gives the final Salutation of Peace while uncertain about the completion of the prayer.

## VII. Focus of the Lesson:

This lesson includes two main topics:

1. The ruling for someone who forgets an obligatory (*Fard*) element of the prayer.

The worshipper might unintentionally miss an obligatory element of the prayer, such as bowing and prostration. The details of this are explained in the following:

- i. Whoever forgets the bowing position and only remembers it while in prostration, should stand up while still in the state of standing and then perform the bowing position. This makes his bowing part of his standing. Then it is recommended for him to prostrate after the salutation due to the additional act that occurred.
- ii. Whoever forgets a prostration and only remembers it after standing up, should return, sit down, and then prostrate. This makes his prostration part of his sitting.
- iii. Whoever leaves both Prostrations of Forgetfulness together and only remembers them after standing up, should prostrate from a standing position. It is recommended for him in all of that to prostrate after the final Salutation of Peace.

- iv. Whoever leaves the prostration and only remembers it after raising their head from the bowing position of the following unit of prayer, then he nullifies the deficient unit and builds upon what is correct. It has two possible scenarios:
- a) If the forgotten (prostration) occurred in the first or second unit of prayer, then he prostrates before the final Salutation of Peace due to the deficiency of the recitation from the third unit of prayer, which he made the second, in place of the unit of prayer that was nullified.
  - b) If it is not from the first two unit of prayer, whether it is the third or fourth unit of prayer, or if it is one of the first two units of prayer and he remembers before the bowing of the third unit of prayer, then he prostrates after the final Salutation of Peace.

This point is made by the author (may Allāh have mercy upon him) when he said: **“Whoever forgets the bowing and remembers it during the prostration ...”** up to his statement: **..... “Because recitation of the chapter of the Qur’ān and the sitting were not missed.”**

2. The ruling for someone who gives the final Salutation of Peace while uncertain about the completion of their prayer:

Whoever is afflicted by doubt regarding the completion of their prayer and still gives the final Salutation of Peace despite having that

doubt, their prayer is invalidated. This is what the author (may Allāh have mercy upon him) intends by his statement: **“Whoever gives the final Salutation of Peace while uncertain in the completion of his prayer, his prayer becomes invalid.”**

#### **VIII. Assessment:**

1. State the ruling for someone who forgets an obligatory element of the prayer.
2. Explain the ruling for someone who forgets a prostration in the first two units of the prayer and remembers it after the bowing of the third unit of prayer or before it.
3. Clarify the ruling for someone who gives the final Salutation of Peace while uncertain about the completion of their prayer.

#### **XI. Extension Activity:**

Abdur-Raḥmān ibn ‘Askar al-Baghdādī (may Allāh have mercy upon him) said:

“The Prostration of Forgetfulness compensates for leaving the Recommended (*Sunnah*) acts of prayer. It is done in addition after the final Salutation of Peace, both for deficiency or the combination of the actions before it.... as for the pillars of prayer, nothing suffices except performing them unless the time for making up missed elements of the prayer has passed, for if it has passed, the unit of prayer becomes invalid, and whoever remembered a prostration

during the final moments of their prayer, and they did not know its proper place, they should prostrate and then perform a unit of prayer.”<sup>41</sup>

Read the text and extract from it:

1. What constitutes the expiation for Forgetfulness?
2. How many types of Prostration for Forgetfulness are there?
3. What is required of someone who misses one of the obligatory elements of the units of the prayer?

#### **X. Preparation for the Next Lesson:**

Read the upcoming lesson's text and try to answer the following questions:

1. The ruling of forgetfulness in make-up (*Qadā'*) prayer.
2. The ruling of forgetfulness in supererogatory (*Nafal*) prayer.
3. The ruling of someone who initiates an act of worship and does not complete it.
4. The ruling of sighing during the prayer.

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<sup>41</sup> *Irshād as-Sālak*, p. 21 with adaptations.

## *Lesson 27:*

### *The Ruling of the Prostration of Forgetfulness Regarding Compensatory and Supererogatory Prayers.*

#### **I. Lesson Objectives:**

1. To understand the rulings of forgetfulness in compensatory and supererogatory prayers,
2. Realise completing acts of worship after initiation and the ruling of sighing in prayer.
3. Prioritising the establishment of the prayer, and performing the compensatory prayer.

#### **II. Introduction:**

When one deeply ponders over the rulings related to prayer, they notice differences in the rules of forgetfulness between performing compensating for missed prayers and performing the prayer on time, as well as between obligatory and supererogatory prayers. What are the regulations that pertain to forgetfulness in compensatory prayers? So, what are the regulations that relate to forgetfulness in supererogatory prayers?

#### **III. The Text:**

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

وَالسَّهْوُ فِي صَلَاةِ الْقَضَاءِ كَالسَّهْوِ فِي صَلَاةِ الْأَدَاءِ، وَالسَّهْوُ فِي النَّافِلَةِ كَالسَّهْوِ فِي الْفَرِيضَةِ إِلَّا فِي سِتِّ مَسَائِلَ: الْفَاتِحَةِ وَالسُّورَةِ وَالسَّرِّ وَالْجَهْرِ، وَزِيَادَةِ رَكْعَةٍ وَنَسْيَانِ بَعْضِ الْأَرْكَانِ إِنْ طَالَ، فَمَنْ نَسِيَ الْفَاتِحَةَ فِي النَّافِلَةِ وَتَذَكَّرَ بَعْدَ الرُّكُوعِ تَمَادَى وَسَجَدَ قَبْلَ السَّلَامِ بِخِلَافِ الْفَرِيضَةِ فَإِنَّهُ يُلْغِي تِلْكَ الرَّكْعَةَ وَيَزِيدُ أُخْرَى وَيَتِمَادَى وَيَكُونُ سُجُودُهُ كَمَا ذَكَّرْنَا فِي تَارِكِ السُّجُودِ، وَمَنْ نَسِيَ السُّورَةَ أَوْ الْجَهْرَ أَوْ السَّرَّ فِي النَّافِلَةِ وَتَذَكَّرَ بَعْدَ الرُّكُوعِ تَمَادَى وَلَا سُجُودَ عَلَيْهِ بِخِلَافِ الْفَرِيضَةِ، وَمَنْ قَامَ إِلَى ثَلَاثَةٍ فِي النَّافِلَةِ فَإِنْ تَذَكَّرَ قَبْلَ عَقْدِ الرُّكُوعِ رَجَعَ وَسَجَدَ بَعْدَ السَّلَامِ، وَإِنْ عَقَدَ الثَّالِثَةَ تَمَادَى وَزَادَ الرَّابِعَةَ وَسَجَدَ قَبْلَ السَّلَامِ بِخِلَافِ الْفَرِيضَةِ فَإِنَّهُ يَرْجِعُ مَتَى مَا ذَكَرَ وَيَسْجُدُ بَعْدَ السَّلَامِ، وَمَنْ نَسِيَ رُكْنًا مِنَ النَّافِلَةِ كَالرُّكُوعِ أَوْ السُّجُودِ وَلَمْ يَتَذَكَّرْ حَتَّى سَلَّمَ وَطَالَ فَلَا إِعَادَةَ عَلَيْهِ بِخِلَافِ الْفَرِيضَةِ فَإِنَّهُ يُعِيدُهَا أَبَدًا، وَمَنْ قَطَعَ النَّافِلَةَ عَامِدًا أَوْ تَرَكَ مِنْهَا رَكْعَةً أَوْ سَجَدَةً عَامِدًا أَعَادَهَا أَبَدًا، وَمَنْ تَنَهَّدَ فِي صَلَاتِهِ فَلَا شَيْءَ عَلَيْهِ إِلَّا أَنْ يَنْطِقَ بِحُرُوفٍ.

Forgetfulness in compensatory prayers is like forgetfulness in timely performed prayers, and forgetfulness in supererogatory prayers is like forgetfulness in obligatory prayers, except in six matters: The recitation of the Opening Chapter (*Sūrah al-Fātiḥah*) and a chapter of the Noble Qur'an, silently and audibly; the addition of a unit of prayer, and forgetting some of the pillars, if the delay is lengthy. So, if someone forgets the Opening Chapter (*Sūrah al-Fātiḥah*) in a supererogatory prayer and remembers after the bowing, they should continue, perform the prostration before the final Salutation of Peace, contrary to the obligatory prayer. In this case, that unit of prayer is nullified, and another is added. They continue and their prostration is as we mentioned in the case of leaving the prostration. If someone forgets the chapter the Noble Qur'an, audible recitation, or silent recitation in a supererogatory prayer, and remembers after the bowing, they should continue, but there is no



prostration for them, unlike the obligatory prayer. Whoever stands up for a third unit of prayer in a supererogatory prayer, and then remembers before bowing, they return and prostrate after the final Salutation of Peace. But, if they complete the third unit of prayer, they continue, add a fourth unit of prayer, and prostrate before the final Salutation of Peace, contrary to the obligatory prayer. They may return whenever they remember and prostrate after the final Salutation of Peace. Whoever forgets a pillar of the supererogatory prayer, such as bowing or prostration, and does not remember until after the final Salutation of Peace and a significant time has passed, there is no repetition for them, unlike the obligatory prayer, they start it anew. Whoever intentionally interrupts the supererogatory prayer, or leaves out a unit or a prostration intentionally, must start it anew. Whoever sighs in their prayer, there is nothing upon them except to utter letters.”

#### IV. Important Vocabulary:

1. Always or Constantly (أَبَدًا): This word is used to indicate continuity and lack of change over time.
2. Sighing (تَنَهَّدَ): This refers to someone exhaling deeply and emotionally, usually due to pain or sorrow.

#### V. Lesson Summary:

This lesson looks at some of the rulings ruling regarding forgetfulness in supererogatory prayers as well as sighing in the prayer.

## VI. What is Derived from the Text:

1. Extract from the text the ruling of forgetfulness in compensatory and supererogatory prayers.
2. Clarify, based on the text, the ruling of initiation and non-completion in worship.
3. Summarise from the text the ruling of sighing in prayer.

## VII. Focus of the Lesson:

This lesson includes three main topics:

1. The ruling of forgetfulness in compensatory and separatory prayers.
  - a) The ruling of forgetfulness in compensatory prayers.

Forgetfulness in compensatory prayers is like forgetfulness in timely performed prayers. So, if the one praying forgets in compensatory prayers with an addition, they prostrate after the final Salutation of Peace, and if they forget with a deficiency, they prostrate they prostrate before the final Salutation of Peace, and to this the author (may Allāh have mercy upon him) said: **“Forgetfulness in compensatory prayers is like forgetfulness in timely performed prayers.”**
  - b) The ruling of forgetfulness in Supererogatory prayers.

Forgetfulness in supererogatory prayers is similar to forgetfulness in obligatory prayers, except in a few matters; and they are as follows:

- i. Whoever forgets the Opening Chapter (*Sūrah al-Fātiḥah*) in a voluntary prayer and only remembers after rising from the bowing position, they continue their prayer, add another unit of prayer, and prostrate after the final Salutation of Peace as an addition.
- ii. Whoever forgets a chapter from the Noble Qur'ān, or the inaudible recitation, or the audible recitation, and only remembers after rising from the bowing position, they continue their prayer until completing it, and there is nothing upon them, unlike forgetfulness in obligatory prayers. For in the obligatory prayers, they must perform a Prostration of Forgetfulness before the final Salutation of Peace for forgetting the chapter and audible recitation, and after the final Salutation of Peace for forgetting the inaudible recitation.

The ruling for someone who is performing supererogatory prayer, when they stand up for the third unit of prayer, is that they are faced with two options:

The first: If they remember before completing the bowing position of the third unit of prayer, at that point, they return to the sitting position, perform the

final Salutation of Peace, and prostrate after the salutation.

The second: If they remember after the bowing position, and in that case, they should continue their prayer, add a fourth unit of prayer to it, and prostrate before the final Salutation of Peace.

The ruling for a supererogatory prayer when someone forgets a pillar of it, such as bowing or prostration, and does not remember until after the final Salutation of Peace, there is no repetition required for them. All of this was indicated by the author (may Allāh have merc upon him) through his statement: “And forgetfulness in voluntary prayers”.. until his statement: “They start it anew.”

2. The initiation of worship necessitates its completion:

The statement of the author (may Allāh have mercy upon him) indicates this when he said: **“Whoever intentionally interrupts the supererogatory prayer, or leaves out a unit or a prostration intentionally, must start it anew. Whoever sighs in their prayer, there is nothing upon them except to utter letters.”** Because the supererogatory acts of worship become obligatory upon their initiation, whoever starts a supererogatory act of worship and then invalidates it by omitting a pillar of it or deliberately discontinues it, it becomes necessary for them to offer its substitute. This is because

the moment one initiates it, they have obligated themselves to it, and their responsibility is not absolved except by performing it correctly.

3. The ruling on sighing during prayer:

If the one praying sighs during their prayer, their prayer remains valid, except if this sighing is accompanied by uttering words. In such a case, the prayer becomes invalidated if done intentionally, while if the sighing is done involuntary, they should perform a prostration after the final Salutation of Peace. In this context, the author (may Allāh have mercy upon him) states: **“Whoever sighs in their prayer, there is nothing upon them except to utter letters.”**

**VIII. Assessment:**

1. Mention the ruling of forgetfulness in compensatory and supererogatory prayers.
2. Explain the ruling of completing worship after initiation.
3. Clarify the ruling of sighing in prayer.

**XI. Extension Activity:**

It is mentioned in the extensive commentary by Mayyārah, where the poet says:

1. “Unintentional mistake in a supererogatory act is treated the same as unintentional mistake in an obligatory act.”

2. Except for five [cases]: reciting inaudibly, reciting audibly, and reciting a full chapter of the Qur'an.
3. And the bowing position completion comes with three [parts], and whoever...
4. Regarding the pillar of the prayer, they might make a mistake, and the state of being established becomes prolonged."<sup>42</sup>

Extract from these statements the distinguishing rulings between the supererogatory (*Nafal*) and obligatory (*Fard*) acts in cases of forgetfulness:

#### X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. The ruling on saying Glory be to Allāh (*Tasbīḥ*) behind the *Imām* and its types.
2. The ruling on someone who is certain of an addition in the recitation of the *Imām*.



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<sup>42</sup> *Ad-Durr ath-Thamīn ash-Sharḥ al-Kabīr* by Mayyārah upon the Ode of Ibn Āshir, vol. 2, p. 29.

## *Lesson 28:*

### *Those being lead in Prayer Continuity with the Imām in the Case of Forgetfulness.*

#### **I. Lesson Objectives:**

1. To familiarise oneself with the rulings of the *Imām's* forgetfulness and the exclaiming of “Glory be to Allāh” of those being led in prayer to the *Imām*.
2. To understand the ruling of continuity for those being led in prayer with their *Imām* in the case of forgetfulness.
3. To highlight the need to strive to follow the *Imām* closely in my prayers.

#### **II. Introduction:**

Among the essential matters that a worshipper must be knowledgeable about are the rules of forgetfulness in prayer. This is crucial for the validity of the prayer, as rectifying the errors that occur in the prayer depends on understanding these rules. Just as those being led in the prayer by the *Imām* can make mistakes, the *Imām* can also do the same. Does it become obligatory for those who are being led in prayer to replicate the *Imām's* mistake which is done out of forgetfulness? And what are the associated rules regarding this?

### III. The Text:

*Imām al-Akhḍarī*, may Allāh have mercy upon him, said:

وَإِذَا سَهَا الْإِمَامُ بِنَقْصٍ أَوْ زِيَادَةٍ سَبَّحَ بِهِ الْمَأْمُومُ، وَإِذَا قَامَ إِمَامُكَ مِنْ رُكْعَتَيْنِ فَسَبَّحَ بِهِ، فَإِنْ فَارَقَ الْأَرْضَ فَاتَّبِعْهُ، وَإِنْ جَلَسَ فِي الثَّلَاثَةِ فَقُمْ وَلَا تَجْلِسْ مَعَهُ، وَإِنْ سَجَدَ وَاحِدَةً وَتَرَكَ الثَّانِيَةَ فَسَبَّحَ بِهِ وَلَا تَقُمْ مَعَهُ إِلَّا أَنْ تَخَافَ عَقْدَ رُكُوعِهِ فَاتَّبِعْهُ وَلَا تَجْلِسْ بَعْدَ ذَلِكَ مَعَهُ لَا فِي ثَانِيَةٍ وَلَا فِي رَابِعَةٍ، فَإِذَا سَلَّمَ فَرِزْ رُكْعَةً أُخْرَى بَدَلًا مِنَ الرُّكْعَةِ الَّتِي أَلْغَيْتَهَا بَانِيًا وَتَسْجُدْ قَبْلَ السَّلَامِ، فَإِنْ كُنْتُمْ جَمَاعَةً، الْأَفْضَلُ لَكُمْ أَنْ تُقَدِّمُوا وَاحِدًا يُتِمُّ بِكُمْ.

“And when the *Imām* makes a mistake due to a omission or addition, the one being led by the *Imām* should declare: “Glory be to Allāh,” and when your *Imām* rises from two units of prayer, then “Glory be to Allāh” with the rising. If he leaves the ground, then follow him. If he sits in the third unit of prayer, then stand and do not sit with him. If he performs one prostration and leaves the second one, then declares “Glory be to Allāh,” with it (the prostration) and do not perform it (the second prostration) with him, unless you fear missing the joining of his bowing. Follow him in that case and do not sit with him after that, neither in the second unit of prayer nor the fourth unit of prayer. So, when he says the final Salutation of Peace, then add another complete unit of prayer instead of the unit you missed, and prostrate before the final Salutation of Peace. If you are praying as a congregation, it's better for one of you to take the lead and complete the prayer with everyone.

### IV. Important Vocabulary:



1. Glorification (سَبَّحَ): This term refers to the act of glorification, praise, and declaration of Allāh's perfection. In the context of prayer, it refers to the act of saying: Glory be to Allāh.
2. Completed the Bowing Position (عَفَدَ): this refers to the completion of the bowing position in the prayer. In regard to the prayer, it means that they have fully completed the bowing position and have risen from it to a standing position.
3. It is invalidated on Nullified (أَلْعَنَهَا): This phrase means: “You nullified it” or “You invalidated it.” In the context of the prayer, it refers to the action of making an element of the prayer ineffective or void, and it's used when someone does not perform a certain action properly or intentionally neglects it.
4. Omission (نَقَصَ): This refers to a mistake, deficiency, omission, shortcoming or error made by the *Imām* during the prayer, such as omitting or adding something unintentionally.
5. Addition (زِيَادَةٌ): This refers to a mistake made by the *Imām* during the prayer where they unintentionally add extra actions or recitations beyond what is required in the proper order of the prayer.

## V. Lesson Summary:

This lesson looks at some of the rulings of the *Imām's* forgetfulness and the supplications of those being led in prayer for the *Imām*.

## VI. What is Derived from the Text:

1. Extract, from the text, the rulings of the *Imām's* forgetfulness and the supplications of the one being led in the prayer for him.
2. Clarify, based on the text, the ruling of the one being led in the prayer continuity with their *Imām* in the case of forgetfulness.
3. Highlight what is obligatory for the one being led in prayer to do when they are certain of an addition by their *Imām*.

## VII. Focus of the Lesson:

This lesson includes two main topics:

1. The forgetfulness of the *Imām* and the declaring of “Glory to be Allāh” by those being led in the prayer for him:

When the *Imām* makes a mistake, either by adding or omitting an act, the follower should exclaim: “Glory be to Allah” to him. Then, those being led by the *Imām* should complete their prayer and perform prostration according to the added or omitted act. When the *Imām* rises from two units of prayer, those being led in prayer by the *Imām* should declare: “Glory be to Allāh.” When the *Imām* remembers to perform the Testimony before lifting his hands and knees to depart from the prostration position, he sits, and there is no obligation upon him. However, if the *Imām* does not remember until he has risen completely, he should not return to the sitting position for Testimony, and those being led by the *Imām* should also not return. This is because one does not transition from an obligatory act to a Recommended (*Sunnah*) act. In this regard, the author (may

Allāh have mercy upon him) says: “And when the *Imām* makes a mistake due to a omission or addition, the one being led by the *Imām* should declare: “Glory be to Allāh,” and when your *Imām* rises from two units of prayer, then “Glory be to Allāh” with the rising. If he leaves the ground, then follow him.”

2. The rulings of the those being led in prayer and their continuity with the *Imām* in the case of forgetfulness:
  - i. When the *Imām* sits in a place where sitting is not appropriate, such as sitting after the first or third unit of prayer, those being led by the *Imām* should not follow the *Imām* in this sitting. This is because sitting is not prescribed in this place.
  - ii. If the *Imām* performs one prostration and omits the second one, those being led in prayer by him should not rise with the *Imām*, except if they fear that his bowing might become invalidated, in which case they follow the *Imām*. If they follow the *Imām* in this situation, they do not sit with him afterward, neither in the second nor in the fourth unit of prayer, because the first unit of prayer was disrupted and thus the second unit of prayer becomes the first, and the fourth unit of prayer becomes the third. When the *Imām* completes the prayer by saying the concluding Salutations of Peace, the follower adds another unit of prayer instead of the first one that was nullified, and then performs a prostration before giving the final Salutation of Peace.

- iii. In a congregational prayer led by the *Imām*, if the circumstances described earlier arise, the group members should designate one individual among them. This chosen person will then perform the necessary actions to complete the prayer after the Imam has concluded the prayer with the final Salutation of Peace. This is indicated by the author (may Allāh have mercy upon him) with his statement: “If he sits in the third unit of prayer, then stand and do not sit with him. If he performs one prostration and leaves the second one, then declares “Glory be to Allāh,” with it (the prostration) and do not perform it (the second prostration) with him, unless you fear missing the joining of his bowing. Follow him in that case and do not sit with him after that, neither in the second unit of prayer nor the fourth unit of prayer. So, when he says the final Salutation of Peace, then add another complete unit of prayer instead of the unit you missed, and prostrate before the final Salutation of Peace. If you are praying as a congregation, it's better for one of you to take the lead and complete the prayer with everyone.”

#### VIII. Assessment:

1. Explain the ruling of the *Imām's* forgetfulness and the exclaiming of: “Glory be to Allāh” by those who are being led in prayer for him.
2. Elaborate on the situations of forgetfulness where those who are being led in prayer do not follow the *Imām*.

3. Highlight the situations of forgetfulness where those who are being led in prayer follow the *Imām*.

## XI. Extension Activity:

It is mentioned in the extensive commentary by Mayyārah, where the poet says:

1. Unintentional mistake in a supererogatory act is treated the same as unintentional mistake in an obligatory act.
2. Except for five [cases]: reciting inaudibly, reciting audibly, and reciting a full chapter of the Noble Qur'an.
3. And the bowing position completion comes with three [parts], and whoever...
4. Regarding the pillar of the prayer, they might make a mistake, and the state of being established becomes prolonged."<sup>43</sup>

Extract from these statements the distinguishing rulings between the supererogatory (*Nafal*) and obligatory (*Fard*) acts in cases of forgetfulness:

## X. Preparation for the Next Lesson:

Read the upcoming lesson's text and try to answer the following questions:

1. The ruling for those being led in prayer if their *Imām* adds a fifth unit of prayer.

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<sup>43</sup> *Ad-Durr ath-Thamīn ash-Sharḥ al-Kabīr* by Mayyārah upon the Ode of Ibn Āshir, vol. 2, p. 29.

2. The ruling for those being led in prayer if their *Imām* gives the final Salutation of Peace before completing their prayer.



## Lesson 29

### *Those being lead in Prayer Adhering to the Imām's Mistake During the Prayer.*

#### I. Lesson Objectives:

1. To understand the ruling for those being led in prayer when an addition occurs from the *Imām*.
2. To grasp the ruling for those being led in prayer when the *Imām* gives the final Salutation of Peace before completing the prayer.
3. To apply these rulings in one's prayers.

#### II. Introduction:

One of the essential elements of prayer is that those being led in the prayer closely follow the *Imām*. However, there might be instances when matters occupy the *Imām's* thoughts, causing distractions that lead to mistakes in the prayer either in terms of additions or omissions. In such cases, what is the obligation of those being led in prayer by the *Imām*? Is it necessary for them to continue following the *Imām*?

#### III. The Text:

*Imām* al-Akhḍarī, may Allāh have mercy upon him, said:

وَإِذَا زَادَ الْإِمَامُ سَجْدَةً ثَالِثَةً فَسَبِّحْ بِهِ وَلَا تَسْجُدْ مَعَهُ، وَإِذَا قَامَ الْإِمَامُ إِلَى خَامِسَةٍ تَبِعْهُ مَنْ تَيَقَّنَ مُوجِبَهَا أَوْ شَكَّ فِيهِ وَجَلَسَ مَنْ تَيَقَّنَ زِيَادَتَهَا، فَإِنْ جَلَسَ الْأَوَّلُ وَقَامَ الثَّانِي بَطَلَتْ صَلَاتُهُ، وَإِذَا سَلَّمَ الْإِمَامُ قَبْلَ كَمَالِ الصَّلَاةِ سَبِّحْ بِهِ مَنْ خَلْفَهُ، فَإِنْ صَدَّقَهُ كَمَلَ صَلَاتُهُ وَسَجَدَ بَعْدَ السَّلَامِ، وَإِنْ شَكَّ فِي خَبَرِهِ سَأَلَ عَدْلَيْنِ وَجَازَ لَهُمَا الْكَلَامُ فِي ذَلِكَ، وَإِنْ تَيَقَّنَ الْكَمَالَ عَمِلَ عَلَى يَقِينِهِ وَتَرَكَ الْعَدْلَيْنِ إِلَّا أَنْ يَكْثُرَ النَّاسُ خَلْفَهُ فَيُتْرَكَ يَقِينُهُ وَيَرْجَعُ إِلَيْهِمْ.

“And when the *Imām* adds a third prostration, those being led should declare: “Glory be to Allāh” and do not prostrate along with him. And if the *Imām* rises for a fifth prostration, follow him if you are certain about its obligation or doubt it, and sit if you are certain about its addition. If the first [person] sits while the second [person] stands, their prayer becomes invalidated. If the *Imām* offers the final Salutation of Peace before completing the prayer, those behind him should declare: “Glory be to Allāh.” “If he [the *Imām*] is truthful in his statement [of ending the prayer], complete your prayer and prostrate after the final Salutation of Peace. But if you doubt his statement, ask the two just individuals for permission to speak and ask as they are allowed to converse in this matter. If you are certain of the completion of the prayer, act according to your certainty and leave the two just individuals unless a significant number of people behind him. In that case, you leave your certainty and return to them.”

#### IV. Important Vocabulary:

1. Become Certain (تَيَقَّنَ): It refers to the act of verifying, learning, and gaining knowledge with certainty.



2. Two Just Individuals (عَدْلَيْنِ): This refers to two people who are just, upright, and fair in their actions. It's a dual form that denotes a pair of individuals who uphold justice and righteousness.
3. Completion (الْكَمَالُ): This refers to the state of being complete, whole, or flawless. In the context you provided earlier, it was mentioned as the perfection or completion of prayer and its fulfillment.

## V. Lesson Summary:

This lesson looks at some of the rulings for those being led in prayer when an addition occurs from the *Imām*.

## VI. What is Derived from the Text:

1. Extract, from the text, what is required of those being led in the prayer when the *Imām* performs an additional third prostration before completing the prayer.
2. Clarify, based on the text, the obligations upon the one being led in the prayer when the *Imām* offers the final Salutation of Peace before completing the prayer.

## VII. Focus of the Lesson:

This lesson includes two main topics:

1. The forgetfulness of the *Imām* and the declaring of “Glory to be Allāh” by those being led in the prayer.

When the *Imām* performs an additional third prostration, and the one being led in prayer becomes certain of its addition, the one being led should declare: “Glory be to Allāh” but they should not prostrate with the *Imām*. If the one being led prostrates with the *Imām*, their prayer becomes invalidated. If the *Imām* adds a fifth unit of prayer, the one being led in prayer should declare: “Glory be to Allāh.” If the *Imām* returns to the sitting position, the follower completes their prayer and prostrates after the final salutation. If the *Imām* does not return, the follower has two possible options:

- i. If the *Imām’s* standing is for a reason, and the one being led in prayer becomes certain or doubtful about the reason, then the one being led in prayer must follow the *Imām*. If the the one being led in prayer sits, their prayer becomes invalidated.
- ii. If the *Imām’s* standing is not for a reason, and the one being led in prayer becomes certain of its addition, then the one being led in prayer at that point should not follow the *Imām*. Instead, they should declare: “Glory be to Allāh”. If the *Imām* returns, the one being led in prayer should complete the prayer and prostrates after the final Salutation of Peace. If the *Imām* does not return, the follower remains seated until the *Imām* performs the final Salutation of Peace. If the follower follows the *Imām* and prostrates with them, their prayer becomes invalidated. In this regard, the author (may Allāh have mercy upon him) states: “**And when the *Imām* performs an**

**additional third prostration” ... until his statement: “his prayer becomes invalidated.”**

2. The ruling for the one being led in prayer that when the *Imām* offers the Salutation of Peace before completing the prayer.

If the *Imām* makes an unintentional error and performs the Salutation of Peace before completing the prayer, assuming its completion, the one being led in prayer should declare: “Glory be to Allāh” for him, and not offer the final Salutation of Peace with him, as long as the follower is certain that the prayer is not complete. If the one being led in the prayer performs the Salutation of Peace with the *Imām*, their prayer becomes invalidated.

If the one who is being led in the prayer should declare: “Glory be to Allāh” and the *Imām* acknowledges the mistake, the *Imām* resumes the prayer and completes it, prostrating after the final Salutation of Peace.

But if the *Imām* does not acknowledge or affirm those being led in prayer, it is said that two just individuals among the worshippers should be consulted. If they inform them that a part of their prayer is still remaining and their honesty is certain, they should perform what is remaining of their prayer and prostrates after the final Salutation of Peace. If their honesty is not certain to him, they should not revert to their statement, and they are obligated. Both the two just individuals and those who are certain about the addition

among those being led in prayer must complete what remains of their prayer individually or led by an *Imam*.

But if the informants become numerous and their report becomes highly credible, to the extent that their information is essential knowledge, then the *Imam* has nothing to do except to go back to their statement.

The author (may Allāh have mercy upon him) indicated this with his statement: “**and when the *Imām* offers the salutation**”... until his statement: “**and return to them.**”

#### VIII. Assessment:

1. Explain the different situations of those being led in prayer when there is an addition by the *Imām*.
2. Highlight the different situations of those being led in prayer when the *Imām* offers the salutation before completing the prayer.

#### XI. Extension Activity:

On the authority of Abdullah ibn Mas'ūd (may Allāh be pleased with him) said: the Messenger of Allāh (ﷺ) said:

“The Messenger of Allāh (ﷺ) prayed the Dhuhr prayer as five units of prayer (*rak'ahs*). It was said to him: “Did you add in the prayer?” He (ﷺ) replied:

“And what is that?” They said: “You prayed five units of prayer.”  
So, he (ﷺ) performed two prostrations after he offered the  
salutation.”<sup>44</sup>

Reflect on the above *Ḥadīth* and extract from it the type of prostration it  
includes, its ruling, and its reason.

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<sup>44</sup> Collected by Bukhāī (no. 1226).

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The esteemed scholar Abdur-Raḥmān al-Akhḍarī, known for his piety and knowledge, travelled extensively to seek education in Tunisia and Algeria. He later returned to his hometown, Bantios, where he settled and taught in an institution established by his grandfather. Abdur-Raḥmān al-Akhḍarī passed away in 983 AH/1575 CE in Bantios and was buried beside his father.

*The Abridgment of al-Akhḍarī in Islāmic Jurisprudence* is a concise juristic compendium widely circulated, particularly addressing the topic of inadvertence. It is introduced with an educational and ethical prelude, emphasizing the connection of actions to their ultimate purpose rectifying the soul, purifying intentions, and incorporating repentance.

This book represents an English rendition of a study text on the Abridgment of al-Akhḍarī's primer in Islamic law, originally authored by the Department of Ancient Education, Ministry of Islamic Affairs and Endowments, Kingdom of Morocco. This text holds a special place among contemporary Māliki scholars, who consider it a foundational introduction to the intricate realm of Islamic law. Through this translation, readers are granted access to the distilled wisdom of al-Akhḍarī's text, carefully curated by the venerable scholar Abī al-Azharī (may Allah have mercy upon him). This text provides an essential steppingstone for those embarking on a journey to comprehend the intricacies of Islamic jurisprudence, particularly according to the Māliki school of Islamic law and jurisprudence.